Arnold's School Classics.

THE HECUBA

OF

EURIPIDES,

WITH ENGLISH NOTES.

BY THE REV.

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PREFACE.

THE text of this play is that of Pflugk (as revised by Klotz): and the greater part of the notes are taken, in substance or in words, from his complete and excellent edition, which leaves little to be desired. The rest are taken from Hermann, Hartung, and two small French editions by Dübner and Leprévost respectively.

T. K A.

GRASMERE,
Aug. 23, 1852.

EXPLANATION OF MARKS, &c.

Pfl. = Pflugk
H. = Hermann.
Db. = Dübner.
L. = Leprévost.
Musgr. = Musgrave.
JN. = *join* the words in the following order, in construing the passage.

The grammatical references are:

1) to the Editor's larger Greek Grammar.
2) to smaller Gr. Gr. [in ( )].
3) to Mr. Jelf's Kühner (with § prefixed).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΥΞΕΝΗ.

ΟΔΥΣΣΕΥΣ.

ΤΑΛΘΥΒΙΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΟΛΥΜΗΣΤΩΡ ΚΑΪ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ.

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

Ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἵν' Ἅιδης χωρὶς ᾤκισται θεῶν,
Πολύδωρος, Ἑκάβης παῖς γεγὼς τῆς Κισσέως,
4 Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ,
δείσας ὑπεξέπεμψε Τρωϊκῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρῃκίου ξένου,
8 ὃς τὴν ἀρίστην Χερσονησίαν πλάκα
σπείρει φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσοι,
12 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
νεώτατος δ' ἦν Πριαμιδῶν· ὃ καί με γῆς
ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὅπλα
οὔτ' ἔγχος οἷός τ' ἦν νέῳ βραχίονι.
16 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὁρίσματα,
πύργοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονός,
Ἕκτωρ τ' ἀδελφὸς οὑμὸς εὐτύχει δορί,
καλῶς παρ' ἀνδρὶ Θρῃκί, πατρῴῳ ξένῳ,
20 τροφαῖσιν, ὥς τις πτόρθος, ηὐξόμην τάλας.
ἐπεὶ δὲ Τροία θ' Ἕκτορός τ' ἀπόλλυται
ψυχή, πατρῴα θ' ἑστία κατεσκάφη,
αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,
24 σφαγεὶς Ἀχιλλέως παιδὸς ἐκ μιαιφόνου,
κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
ξένος πατρῴος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς
μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
28 κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
πολλοῖς διαύλοις κυμάτων φορούμενος,
ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης

31 Ἑκάβης ἀΐσσω σῶμ' ἐρημώσας ἐμον,
32 τριταῖον ἤδη φέγγος αἰωρούμενος,
ὅσονπερ ἐν γῇ τῇδε Χερσονησίᾳ
μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.
πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι
36 θάσσουσ' ἐπ' ἀκταῖς τῆσδε Θρῃκίας χθονός·
ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεὶς
κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικὸν
πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην·
40 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην
τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων
ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
44 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἤματι.
δυοῖν δὲ παίδοιν δύο νεκρὼ κατόψεται
μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
φανήσομαι γάρ, ὡς τάφου τλήμων τύχω,
48 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
τοὺς γὰρ κάτω σθένοντας ἐξῃτησάμην
τύμβου κυρῆσαι κεἰς χέρας μητρὸς πεσεῖν.
τοὐμὸν μὲν οὖν ὅσονπερ ἤθελον τυχεῖν
52 ἔσται· γεραιᾷ δ' ἐκποδὼν χωρήσομαι
Ἑκάβῃ· περᾷ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα
Ἀγαμέμνονος φάντασμα δειμαίνουσ' ἐμόν.
φεῦ.
ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων
56 δούλειον ἦμαρ εἶδες, ὡς πράσσεις κακῶς,
ὅσονπερ εὔ ποτ'. ἀντισηκώσας δέ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ΕΚΑΒΗ.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
60 ἄγετ', ὀρθοῦσαι τὴν ὁμόδουλον,
Τρῳάδες, ὑμῖν, πρόσθε δ' ἄνασσαν.
λάβετε, φέρετε, πέμπετ', ἀείρετέ μου
64 γεραιᾶς χειρὸς προσλαζύμεναι·
κἀγὼ σκολιῷ σκίπωνι χερὸς
διερειδομένα σπεύσω βραδύπουν
ἤλυσιν ἄρθρων προτιθεῖσα.
68 ὦ στεροπὰ Διός, ὦ σκοτία νύξ,

69 τί ποτ' αἴρομαι ἔννυχος οὕτω
δείμασι, φάσμασιν; ὦ πότνια χθών,
μελανοπτερύγων μᾶτερ ὀνείρων,
72 ἀποπέμπομαι ἔννυχον ὄψιν,
ἂν περὶ παιδὸς ἐμοῦ τοῦ σωζομένου κατὰ Θρῆκην
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων
76 φοβερὰν ὄψιν ἔμαθον, ἐδάην.
ὦ χθόνιοι θεοί, σώσατε παῖδ' ἐμόν,
80 ὃς μόνος οἴκων ἄγκυρά τ' ἐμῶν
τὴν χιονώδη Θρῆκην κατέχει
ξείνου πατρῴου φυλακαῖσιν.
ἔσται τι νέον·
84 ἥξει τι μέλος γοερὸν γοεραῖς.
οὔποτ' ἐμὰ φρὴν ὧδ' ἁλίαστος
φρίσσει, ταρβεῖ.
ποῦ ποτε θείαν Ἑλένου ψυχὰν
88 ἢ Κασάνδρας ἐσίδω, Τρῳάδες,
ὥς μοι κρίνωσιν ὀνείρους;
εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι χαλᾷ
92 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
ἀνάγκᾳ
οἰκτρῶς. καὶ τόδε δεῖμά μοι.
ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
φάντασμ' Ἀχιλέως,
96 ᾔτει δὲ γέρας τῶν πολυμόχθων
τινὰ Τρωϊάδων.
ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαίμονες, ἱκετεύω.

ΧΟΡΟΣ.

100 Ἑκάβη, σπουδῇ πρός σ' ἐλιάσθην
τὰς δεσποσύνους σκηνὰς προλιποῦσ'.
ἵν' ἐκληρώθην καὶ προσετάχθην
δούλη, πόλεως ἀπελαυνομένη
104 τῆς Ἰλιάδος, λόγχης αἰχμῇ
δοριθήρατος πρὸς Ἀχαιῶν,
οὐδὲν παθέων ἀποκουφίζουσ',
ἀλλ' ἀγγελίας βάρος ἀραμένη
108 μέγα, σοί τε, γύναι, κήρυξ ἀχέων.
ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

110 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ
σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
112 οἶσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὅπλοις,
τὰς ποντοπόρους δ' ἔσχε σχεδίας,
λαίφη προτόνοις ἐπερειδομένας,
τάδε θωΰσσων,
116 ποῖ δή, Δαναοί, τὸν ἐμὸν τύμβον
στέλλεσθ' ἀγέραστον ἀφέντες;
πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλήνων
120 στρατὸν αἰχμητήν, τοῖς μὲν διδόναι
τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
τῆς μαντιπόλου βάκχης ἀνέχων
124 λέκτρ' Ἀγαμέμνων·
τὼ Θησείδα δ', ὄζω Ἀθηνῶν,
δισσῶν μύθων ῥήτορες ἦσαν,
γνώμῃ δὲ μιᾷ ξυνεχωρείτην
128 τὸν Ἀχίλλειον τύμβον στεφανοῦν
αἵματι χλωρῷ· τὰ δὲ Κασάνδρας
λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
πρόσθεν θήσειν ποτὲ λόγχης.
132 σπουδαὶ δὲ λόγων κατατεινομένων
ἦσαν ἴσαι πως, πρὶν ὁ ποικιλόφρων,
κόπις, ἡδυλόγος, δημοχαριστὴς
Λαερτιάδης πείθει στρατιὰν
136 μὴ τὸν ἄριστον Δαναῶν πάντων
δούλων σφαγίων οὕνεκ' ἀπωθεῖν,
μηδέ τιν' εἰπεῖν παρὰ Περσεφόνῃ
στάντα φθιμένων,
140 ὡς ἀχάριστοι Δαναοὶ Δαναοῖς
τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
Τροίας πεδίων ἀπέβησαν.
ἥξει δ' Ὀδυσεὺς ὅσον οὐκ ἤδη
144 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν
ἔκ τε γεραιᾶς χερὸς ὁρμήσων.
ἀλλ' ἴθι ναούς, ἴθι πρὸς βωμούς,
ἵζ' Ἀγαμέμνονος ἱκέτις γονάτων·
148 κήρυσσε θεοὺς τούς τ' οὐρανίδας
τούς θ' ὑπὸ γαῖαν.

150 ἢ γάρ σε λιταὶ διακωλύσουσ'
ὀρφανὸν εἶναι παιδὸς μελέας,
152 ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῆ
φοινισσομένην αἵματι παρθένον
ἐκ χρυσοφόρου
δειρῆς νασμῷ μελαναυγεῖ.
ΕΚ. οἶ 'γὼ μελέα, τί ποτ' ἀπύσω;
156 ποίαν ἀχώ; ποῖον ὀδυρμόν;
δειλαία δειλαίου γήρως,
δουλείας τᾶς οὐ τλατᾶς,
τᾶς οὐ φερτᾶς· ὤμοι μοι.
160 τίς ἀμύνει μοι; ποία γενεά,
ποία δὲ πόλις;
φροῦδος πρέσβυς, φροῦδοι παῖδες.
ποίαν, ἢ ταύταν ἢ κείναν,
164 στείχω; ποῖ δ' ἥσω; ποῦ τις θεῶν
ἢ δαίμων ἔστ' ἐπαρωγός;
ὦ κάκ' ἐνεγκοῦσαι Τρῳάδες, ὦ
κάκ' ἐνεγκοῦσαι
168 πήματ', ἀπωλέσατ', ὠλέσατ'· οὐκέτι μοι βίος
ἀγαστὸς ἐν φάει.
ὦ τλάμων, ἄγησαί μοι,
πούς, ἄγησαι τᾷ γραίᾳ
172 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ
δυστανοτάτας ματέρος, ἔξελθ',
ἔξελθ' οἴκων· ἄϊε ματέρος
αὐδάν, ὦ τέκνον, ὡς εἰδῇς
176 οἷαν οἷαν
ἀΐω φάμαν περὶ σᾶς ψυχᾶς.

ΠΟΛΥΞΕΝΗ.

ἰώ,
μᾶτερ, μᾶτερ, τί βοᾷς; τί νέον
καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
180 θάμβει τῷδ' ἐξέπταξας;
ΕΚ. ἰώ μοι, τέκνον.
ΠΟΛ. τί με δυσφημεῖς; φροίμιά μοι κακά.
ΕΚ. αἰαῖ, σᾶς ψυχᾶς.
184 ΠΟΛ. ἐξαύδα, μὴ κρύψῃς δαρόν.
δειμαίνω, δειμαίνω, μᾶτερ,

186 τί ποτ' ἀναστένεις;
ΕΚ. [ὦ] τέκνον, τέκνον μελέας ματρός.
188 ΠΟΛ. τί τόδ' ἀγγέλλεις;
ΕΚ. σφάξαι σ' Ἀργείων κοινὰ
ξυντείνει πρὸς τύμβον γνώμα
Πηλείδα, γέννα.
192 ΠΟΛ. οἴμοι, μᾶτερ, πῶς φθέγγει
ἀμέγαρτα κακῶν; μάνυσόν μοι,
μάνυσον, μᾶτερ.
ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας·
196 ἀγγέλλουσ' Ἀργείων δόξαι
ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς.
ΠΟΛ. ὦ δεινὰ παθοῦσ', ὦ παντλάμων,
ὦ δυστάνου μᾶτερ βιοτᾶς,
200 οἵαν οἵαν αὖ σοι λώβαν
ἐχθίσταν ἀρρήταν τ'
ὤρσέν τις δαίμων;
οὐκέτι σοι παῖς ἄδ', οὐκέτι δὴ
204 γήρα δειλαίᾳ δειλαίῳ
ξυνδουλεύσω.
σκύμνον γάρ μ' ὥστ' οὐρειθρέπταν,
μόσχον δειλαία δειλαίαν
εἰσόψει χειρὸς ἀναρπαστὰν
208 σᾶς ἄπο, λαιμότομόν θ' Ἅιδᾳ
γᾶς ὑποπεμπομέναν σκότον, ἔνθα νεκρῶν μέτα
τάλαινα κείσομαι.
σὲ μέν, ὦ μᾶτερ δύστανε βίου,
212 κλαίω πανοδύρτοις θρήνοις·
τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
οὐ μετακλαίομαι. ἀλλὰ θανεῖν μοι
ξυντυχία κρείσσων ἐκύρησεν.
216 ΧΟΡ. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἑκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ
ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω.
220 ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην
σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου.

222 ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
224 ἱερεύς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῇς βίᾳ
μήτ' ἐς χερῶν ἅμιλλαν ἐξέλθῃς ἐμοί·
γίγνωσκε δ' ἀλκὴν καὶ παρουσίαν κακῶν
228 τῶν σῶν. σοφόν τοι κἀν κακοῖς ἃ δεῖ φρονεῖν.
ΕΚ. αἰαῖ· παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας,
πλήρης στεναγμῶν, οὐδὲ δακρύων κενός.
κἀγὼ γὰρ οὐκ ἔθνησκον οὔ μ' ἐχρῆν θανεῖν,
232 οὐδ' ὤλεσέν με Ζεύς, τρέφει δ', ὅπως ὁρῶ
κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
μὴ λυπρὰ μηδὲ καρδίας δηκτήρια
236 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεών,
ἡμᾶς δ' ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.
ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.
ΕΚ. οἶσθ', ἡνίκ' ἦλθες Ἰλίου κατάσκοπος,
240 δυσχλαινίᾳ τ' ἄμορφος, ὀμμάτων τ' ἄπο
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;
ΟΔ. οἶδ'· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.
ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνῃ κατεῖπ' ἐμοί;
244 ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.
ΕΚ. ἥψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὤν;
ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
ΕΚ. τί δῆτ' ἔλεξας δοῦλος ὢν ἐμὸς τότε;
248 ΟΔ. πολλῶν λόγων εὑρήμαθ', ὥστε μὴ θανεῖν.
ΕΚ. ἔσωσα δῆτά σ' ἐξέπεμψά τε χθονός;
ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε.
ΕΚ. οὔκουν κακύνει τοῖσδε τοῖς βουλεύμασιν,
252 ὃς ἐξ ἐμοῦ μὲν ἔπαθες οἷα φῆς παθεῖν,
δρᾷς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνῃ;
ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,
256 οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἢν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.

258 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
ἐς τήνδε παῖδα ψῆφον ὥρισαν φόνου;
260 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;
ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων
ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;
264 ἀλλ' οὐδὲν αὐτὸν ἥδε γ' εἴργασται κακόν.
Ἑλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει.
εἰ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν
268 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε.
ἡ Τυνδαρὶς γὰρ εἶδος εὐπρεπεστάτη,
ἀδικοῦσά θ' ἡμῶν οὐδὲν ἧσσον εὑρέθη.
τῷ μὲν δικαίῳ τόνδ' ἁμιλλῶμαι λόγον·
272 ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
ἄκουσον. ἥψω τῆς ἐμῆς, ὡς φῄς, χερὸς
καὶ τῆς γεραιᾶς προσπίτνων παρηΐδος·
ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ,
276 χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,
μηδὲ κτάνητε. τῶν τεθνηκότων ἅλις·
ταύτῃ γέγηθα κἀπιλήθομαι κακῶν·
280 ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.
οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἃ μὴ χρεών,
οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράσσειν ἀεί.
284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἰμ' ἔτι,
τὸν πάντα δ' ὄλβον ἦμαρ ἓν μ' ἀφείλετο.
ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,
οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαϊκὸν στρατὸν
288 παρηγόρησον, ὡς ἀποκτείνειν φθόνος
γυναῖκας, ἃς τὸ πρῶτον οὐκ ἐκτείνατε
βωμῶν ἀποσπάσαντες, ἀλλ' ᾠκτείρατε.
νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
292 καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.
τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃ, τὸ σὸν
πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
κἀκ τῶν δοκούντων αὐτὸς οὐ ταὐτὸν σθένει.
296 ΧΟΡ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώποις φύσις

297 ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.
ΟΔ. Ἑκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
300 τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί.
ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὕπερ εὐτύχουν,
σώζειν ἕτοιμός εἰμι, κοὐκ ἄλλως λέγω·
ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
304 Τροίας ἁλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.
ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὢν ἀνὴρ
308 μηδὲν φέρηται τῶν κακιόνων πλέον.
ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνήρ.
οὔκουν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
312 χρώμεσθ', ἐπεὶ δ' ἄπεστι, μὴ χρώμεσθ' ἔτι;
εἶεν· τί δῆτ' ἐρεῖ τις, ἤν τις αὖ φανῇ
στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
πότερα μαχούμεθ', ἢ φιλοψυχήσομεν,
316 τὸν κατθανόνθ' ὁρῶντες οὐ τιμώμενον;
καὶ μὴν ἔμοιγε ζῶντι μέν, καθ' ἡμέραν
κεἰ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
τύμβον δὲ βουλοίμην ἂν ἀζιούμενον
320 τὸν ἐμὸν ὁρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις.
εἰ δ' οἰκτρὰ πάσχειν φῄς, τάδ' ἀντάκουέ μου·
εἰσὶν παρ' ἡμῖν οὐδὲν ἧσσον ἄθλιαι
γραῖαι γυναῖκες ἠδὲ πρεσβῦται σέθεν,
324 νύμφαι τ' ἀρίστων νυμφίων τητώμεναι,
ὧν ἥδε κεύθει σώματ' Ἰδαία κόνις.
τόλμα τάδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν·
328 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,
ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλεύμασιν.
332 ΧΟΡ. αἰαῖ· τὸ δοῦλον ὡς κακὸν πεφυκέναι,
τολμᾶν θ' ἃ μὴ χρὴ τῇ βίᾳ νικώμενον.
ΕΚ. ὦ θύγατερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα
φροῦδοι μάτην ῥιφθέντες ἀμφὶ σοῦ φόνου·
336 σὺ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,

337 σπούδαζε, πάσας ὥστ' ἀηδόνος στόμα
φθογγὰς ἱεῖσα, μὴ στερηθῆναι βίου.
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,
340 καὶ πεῖθ'. ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.
ΠΟΛ. ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν
344 στρέφοντα, μή σου προσθίγω γενειάδος.
θάρσει· πέφευγας τὸν ἐμὸν Ἱκέσιον Δία·
ὡς ἕψομαί γε τοῦ τ' ἀναγκαίου χάριν
θανεῖν τε χρῄσουσ'· εἰ δὲ μὴ βουλήσομαι,
348 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
τί γάρ με δεῖ ζῆν; ᾗ πατὴρ μὲν ἦν ἄναξ
Φρυγῶν ἁπάντων· τοῦτό μοι πρῶτον βίου·
ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο,
352 βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
ἔχουσ', ὅτου δῶμ' ἑστίαν τ' ἀφίξομαι·
δέσποινα δ' ἡ δύστηνος Ἰδαίαισιν ἦν
γυναιξί, παρθένοις ἀπόβλεπτος μέτα,
356 ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον·
νῦν δ' εἰμὶ δούλη. πρῶτα μέν με τοὔνομα
θανεῖν ἐρᾶν τίθησιν οὐκ εἰωθὸς ὄν·
ἔπειτ' ἴσως ἂν δεσποτῶν ὠμῶν φρένας
360 τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται,
τὴν Ἕκτορός τε χἀτέρων πολλῶν κάσιν,
προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι
364 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
λέχη δὲ τἀμὰ δοῦλος ὠνητός ποθεν
χρανεῖ, τυράννων πρόσθεν ἠξιωμένα.
οὐ δῆτ'· ἀφίημ' ὀμμάτων ἐλεύθερον
368 φέγγος τόδ', Ἅιδῃ προστιθεῖσ' ἐμὸν δέμας.
ἄγ' οὖν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὁρῶ
θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πρᾶξαί με χρή.
372 μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένῃ
λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.
ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν
376 φέρει μέν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ·

377 θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.
ΧΟΡ. δεινὸς χαρακτὴρ κἀπίσημος ἐν βροτοῖς
380 ἐσθλῶν γενέσθαι, κἀπὶ μεῖζον ἔρχεται
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.
ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
384 χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε,
ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
κεντεῖτε, μὴ φείδεσθ'· ἐγὼ 'τεκον Πάριν,
388 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλών.
ΟΔ. οὐ σ', ὦ γεραιά, κατθανεῖν Ἀχιλλέως
φάντασμ' Ἀχαιούς, ἀλλὰ τήνδ', ᾐτήσατο.
ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
392 καὶ δὶς τόσον πῶμ' αἵματος γενήσεται
γαίᾳ νεκρῷ τε τῷ τάδ' ἐξαιτουμένῳ.
ΟΔ. ἅλις κόρης σῆς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.
396 ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.
ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.
ΕΚ. ὁποῖα κισσὸς δρυὸς ὅπως τῆσδ' ἕξομαι.
ΟΔ. οὔκ, ἤν γε πείθῃ τοῖσι σοῦ σοφωτέροις.
400 ΕΚ. ὡς τῆσδ' ἑκοῦσα παιδὸς οὐ μεθήσομαι.
ΟΔ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.
ΠΟΛ. μῆτερ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,
χάλα τοκεῦσιν εἰκότως θυμουμένοις,
404 σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.
βούλει πεσεῖν πρὸς οὖδας, ἑλκῶσαί τε σὸν
γέροντα χρῶτα πρὸς βίαν ὠθουμένη,
ἀσχημονῆσαί τ' ἐκ νέου βραχίονος
408 σπασθεῖσ'; ἃ πείσει· μὴ σύγ'· οὐ γὰρ ἄξιον.
ἀλλ', ὦ φίλη μοι μῆτερ, ἡδίστην χέρα
δὸς καὶ παρειὰν προσβαλεῖν παρηΐδι·
ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον
412 ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.
τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

414 ὦ μῆτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω.
ΕΚ. ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν.
416 ΠΟΛ. ἄνυμφος, ἀνυμέναιος, ὧν μ' ἐχρῆν τυχεῖν.
ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.
ΠΟΛ. ἐκεῖ δ' ἐν ᾅδου κείσομαι χωρὶς σέθεν.
ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίον;
420 ΠΟΛ. δούλη θανοῦμαι, πατρὸς οὖσ' ἐλευθέρου.
ΕΚ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.
ΠΟΛ. τί σοι πρὸς Ἕκτορ' ἢ γέροντ' εἴπω πόσιν;
ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.
424 ΠΟΛ. ὦ στέρνα, μαστοί θ', οἳ μ' ἐθρέψαθ' ἡδέως.
ΕΚ. ὦ τῆς ἀώρου, θύγατερ, ἀθλίας τύχης.
ΠΟΛ. χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα τέ μοι.
ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ οὐκ ἔστιν τόδε.
428 ΠΟΛ. ὅ τ' ἐν φιλίπποις Θρῃξὶ Πολύδωρος κάσις.
ΕΚ. εἰ ζῇ γ'· ἀπιστῶ δ'· ὧδε πάντα δυστυχῶ.
ΠΟΛ. ζῇ καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.
ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὕπο.
432 ΠΟΛ. κόμιζ', Ὀδυσσεῦ, μ' ἀμφιθεὶς κάρα πέπλοις·
ὡς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν
θρήνοισι μητρός, τήνδε τ' ἐκτήκω γόοις.
ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι,
436 μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.
ΕΚ. οἶ 'γώ· προλείπω· λύεται δέ μου μέλη.
ὦ θύγατερ, ἅψαι μητρός, ἔκτεινον χέρα,
440 δός· μὴ λίπῃς μ' ἄπαιδ'. ἀπωλόμην, φίλαι.
ὡς τὴν Λάκαιναν ξύγγονον Διοσκόροιν
Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων

443 αἴσχιστα Τροίαν εἷλε τὴν εὐδαίμονα.
444 ΧΟ. αὔρα, ποντιὰς αὔρα, (στρ. ά.)
ἅτε ποντοπόρους κομίζεις
θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις;
448 τῷ δουλόσυνος πρὸς οἶκον
κτηθεῖσ' ἀφίξομαι;
ἢ Δωρίδος ὅρμον αἴας,
ἢ Φθιάδος, ἔνθα καλλί-
452 στων ὑδάτων πατέρα
φασὶν Ἀπιδανὸν γύας λιπαίνειν;
ἢ νάσων, ἁλιήρει (ἀντιστρ. ά.)
456 κώπᾳ πεμπομέναν τάλαιναν,
οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
ἔνθα πρωτόγονός τε φοίνιξ
δάφνα θ' ἱεροὺς ἀνέσχε
460 πτόρθους Λατοῖ φίλᾳ,
ὠδῖνος ἄγαλμα δίας;
σὺν Δηλιάσιν τε κούραις
464 Ἀρτέμιδός τε θεᾶς
χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω;
ἢ Παλλάδος ἐν πόλει (στρ. β'.)
τᾶς καλλιδίφρου
468 Ἀθαναίας ἐν κροκέῳ πέπλῳ
ζεύξομαι ἅρματι πώλους,
ἐν δαιδαλέαισι ποι-
κίλλουσ' ἀνθοκρόκοισι πήναις,
472 ἢ Τιτάνων γενεάν,
τὰν Ζεὺς ἀμφιπύρῳ
κοιμίζει φλογμῷ Κρονίδας;
ὤμοι τεκέων ἐμῶν, (ἀντιστρ. β'.)
476 ὤμοι πατέρων,
χθονός θ', ἃ καπνῷ κατερείπεται
τυφομένα, δορίληπτος
ὑπ' Ἀργείων· ἐγὼ δ'
480 ἐν ξείνᾳ χθονὶ δὴ κέκλημαι
δούλα, λιποῦσ' Ἀσίαν,
Εὐρώπας θεράπναν,
ἀλλάξασ' ᾇδα θαλάμους.

ΤΑΛΘΥΒΙΟΣ.

484 ποῦ τὴν ἄνασσαν δή ποτ' οὖσαν Ἰλίου
Ἑκάβην ἂν ἐξεύροιμι, Τρῳάδες κόραι;
ΧΟΡ. αὕτη πέλας σου νῶτ' ἔχουσ' ἐπὶ χθονί,
Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις.
488 ΤΑΛ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν;
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,
τύχην δὲ πάντα τἀν βροτοῖς ἐπισκοπεῖν;
492 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν;
οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;
καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
αὐτὴ δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ
496 κεῖται κόνει φύρουσα δύστηνον κάρα.
φεῦ φεῦ. γέρων μέν εἰμ'· ὅμως δέ μοι θανεῖν
εἴη, πρὶν αἰσχρᾷ περιπεσεῖν τύχῃ τινί.
ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
500 πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κάρα.
ΕΚ. ἔα· τίς οὗτος σῶμα τοὐμὸν οὐκ ἐᾷς
κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένην;
ΤΑΛ. Ταλθύβιος ἥκω, Δαναϊδῶν ὑπηρέτης,
504 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.
ΕΚ. ὦ φίλτατ', ἆρα κἄμ' ἐπισφάξαι τάφῳ
δοκοῦν Ἀχαιοῖς ἦλθες; ὡς φίλ' ἂν λέγοις.
σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.
508 ΤΑΛ. σὴν παῖδα κατθανοῦσαν ὡς θάψῃς, γύναι,
ἥκω μεταστείχων σε· πέμπουσιν δέ με
δισσοί τ' Ἀτρεῖδαι καὶ λεὼς Ἀχαϊκός.
ΕΚ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
512 μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
ὄλωλας, ὦ παῖ, μητρὸς ἁρπασθεῖσ' ἄπο·
ἡμεῖς δ' ἄτεκνοι τοὐπί σ'· ὦ τάλαιν' ἐγώ.
πῶς καί νιν ἐξεπράξατ'; ἆρ' αἰδούμενοι;
516 ἢ πρὸς τὸ δεινὸν ἦλθεθ', ὡς ἐχθράν, γέρον,
κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.
ΤΑΛ. διπλᾶ με χρῄζεις δάκρυα κερδᾶναι, γύναι,

519 σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
520 τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὤλλυτο.
παρῆν μὲν ὄχλος πᾶς Ἀχαϊκοῦ στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγάς·
λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
524 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι
σκίρτημα μόσχου σῆς καθέξοντες χεροῖν
ἔσποντο· πλῆρες δ' ἐν χεροῖν λαβὼν δέπας
528 πάγχρυσον ἔῤῥει χειρὶ παῖς Ἀχιλλέως
χοὰς θανόντι πατρί· σημαίνει δέ μοι
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.
κἀγὼ παραστὰς εἶπον ἐν μέσοις τάδε·
532 σιγᾶτ', Ἀχαιοί, σῖγα πᾶς ἔστω λεώς·
σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
ὁ δ' εἶπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
δέξαι χοάς μοι τάσδε κηλητηρίους,
536 νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίῃς μέλαν
κόρης ἀκραιφνὲς αἷμ', ὅ σοι δωρούμεθα
στρατός τε κἀγώ· πρευμενὴς δ' ἡμῖν γενοῦ.
λῦσαί τε πρύμνας καὶ χαλινωτήρια
540 νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου
νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
τοσαῦτ' ἔλεξε, πᾶς δ' ἐπεύξατο στρατός.
εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν
544 ἐξεῖλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
νεανίαις ἔνευσε παρθένον λαβεῖν.
ἡ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
548 ἑκοῦσα θνήσκω· μή τις ἅψηται χροὸς
τοὐμοῦ· παρέξω γὰρ δέρην εὐκαρδίως.
ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,
πρὸς θεῶν μεθέντες κτείνατ'· ἐν νεκροῖσι γὰρ
552 δούλη κεκλῆσθαι βασιλὶς οὖσ' αἰσχύνομαι.
λαοὶ δ' ἐπερῤῥόθησαν, Ἀγαμέμνων τ' ἄναξ
εἶπεν μεθεῖναι παρθένον νεανίαις.
οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὄπα,
556 μεθῆκαν, οὗπερ καὶ μέγιστον ἦν κράτος.
κἀπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος

559 ἔρρηξε λαγόνος ἐς μέσον παρ' ὀμφαλόν,
560 μαστούς τ' ἔδειξε στέρνα θ' ὡς ἀγάλματος
κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ
ἔλεξε πάντων τλημονέστατον λόγον·
ἰδοὺ τόδ' εἰ μὲν στέρνον, ὦ νεανία,
564 παίειν προθυμεῖ, παῖσον, εἰ δ' ὑπ' αὐχένα
χρῄζεις, πάρεστι λαιμὸς εὐτρεπὴς ὅδε.
ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτῳ κόρης
τέμνει σιδήρῳ πνεύματος διαῤῥοάς·
568 κρουνοὶ δ' ἐχώρουν. ἡ δὲ καὶ θνήσκουσ' ὅμως
πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων χρεών.
ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,
572 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·
ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν
κορμοὺς φέροντες πευκίνους, ὁ δ' οὐ φέρων
576 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
οὐ πέπλον οὐδὲ κόσμον ἐν χεροῖν ἔχων;
οὐκ εἶ τι δώσων τῇ περίσσ' εὐκαρδίῳ
580 ψυχήν τ' ἀρίστῃ; τοιάδ' ἀμφὶ σῆς λέγω
παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
πασῶν γυναικῶν δυστυχεστάτην θ' ὁρῶ.

ΧΟΡ. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε
584 πόλει τε τἠμῇ· θεῶν ἀναγκαῖον τόδε.

ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν,
πολλῶν παρόντων· ἢν γὰρ ἅψωμαί τινος,
τόδ' οὐκ ἐᾷ με, παρακαλεῖ δ' ἐκεῖθεν αὖ
588 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·
τὸ δ' αὖ λίαν παρεῖλες ἀγγελθεῖσά μοι
592 γενναῖος. οὔκουν δεινόν, εἰ γῆ μὲν κακὴ
τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει,
χρηστὴ δ' ἁμαρτοῦσ' ὧν χρεὼν αὐτὴν τυχεῖν
κακὸν δίδωσι καρπόν· ἀνθρώποις δ' ἀεὶ
596 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὕπο

598 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεί.
ἆρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;
600 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
δίδαξιν ἐσθλοῦ· τοῦτο δ' ἤν τις εὖ μάθῃ,
οἶδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
604 σὺ δ' ἐλθὲ καὶ σήμηνον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον,
τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
608 κρείσσων πυρός, κακὸς δ' ὁ μή τι δρῶν κακόν.
σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βάψασ' ἔνεγκε δεῦρο ποντίας ἁλός,
ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
612 νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαί θ'· ὡς μὲν ἀξία, πόθεν;
οὐκ ἂν δυναίμην· ὡς δ' ἔχω· τί γὰρ πάθω;
κόσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα,
616 αἵ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
620 ὦ πλεῖστ' ἔχων κάλλιστά τ', εὐτεκνώτατε
Πρίαμε, γεραιά θ' ἥδ' ἐγὼ μήτηρ τέκνων,
ὡς ἐς τὸ μηδὲν ἥκομεν, φρονήματος
τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκούμεθα
624 ὁ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν,
ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
τὰ δ' οὐδέν· ἄλλως φροντίδων βουλεύματα
γλώσσης τε κόμποι. κεῖνος ὀλβιώτατος,
628 ὅτῳ κατ' ἦμαρ τυγχάνει μηδὲν κακόν.

ΧΟΡ. ἐμοὶ χρῆν συμφοράν, (στροφή.)
ἐμοὶ χρῆν πημονὰν γενέσθαι,
Ἰδαίαν ὅτε πρῶτον ὕλαν
632 Ἀλέξανδρος εἰλατίναν
ἐτάμεθ', ἅλιον ἐπ' οἶδμα ναυστολήσων
Ἑλένας ἐπὶ λέκτρα, τὰν
636 καλλίσταν ὁ χρυσοφαὴς
Ἅλιος αὐγάζει.
πόνοι γὰρ καὶ πόνων (ἀντιστροφή.)

639 ἀνάγκαι κρείσσονες κυκλοῦνται.
640 κοινὸν δ' ἐξ ἰδίας ἀνοίας
κακὸν τᾷ Σιμουντίδι γᾷ
ὀλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
644 ἐκρίθη δ' ἔρις, ἂν ἐν Ἴ-
δᾳ κρίνει τρισσὰς μακάρων
παῖδας ἀνὴρ βούτας,
648 ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λώβᾳ· (ἐπῳδός.)
στένει δὲ καί τις ἀμφὶ τὸν εὔροον Εὐρώταν
Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα,
πολιόν τ' ἐπὶ κρᾶτα μάτηρ
652 τέκνων θανόντων τίθεται χέρα,
δρύπτεταί τε παρειάν,
656 δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

ΘΕΡΑΠΑΙΝΑ.

γυναῖκες, Ἑκάβη ποῦ ποθ' ἡ παναθλία,
ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν
660 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.
ΧΟΡ. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς;
ὡς οὔποθ' εὕδει λυπρά σου κηρύγματα.
ΘΕΡ. Ἑκάβῃ φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
664 οὐ ῥᾴδιον βροτοῖσιν εὐφημεῖν στόμα.
ΧΟΡ. καὶ μὴν περῶσα τυγχάνει δόμων ὕπο
ἥδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.
ΘΕΡ. ὦ παντάλαινα, κᾆτι μᾶλλον ἢ λέγω,
668 δέσποιν', ὄλωλας, οὐκέτ' εἶ, βλέπουσα φῶς,
ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη.
ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας.
ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
672 ἥκεις κομίζουσ', ἧς ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;
ΘΕΡ. ἥδ' οὐδὲν οἶδεν, ἀλλά μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἅπτεται.
676 ΕΚ. οἶ 'γὼ τάλαινα, μῶν τὸ βακχεῖον κάρα
τῆς θεσπιῳδοῦ δεῦρο Κασάνδρας φέρεις;

678 ΘΕΡ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. ἀλλ' ἄθρησον σῶμα γυμνωθὲν νεκροῦ,
680 εἴ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας.
ΕΚ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὅν μοι Θρῆξ ἔσωζ' οἴκοις ἀνήρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δή.
ὦ τέκνον, τέκνον,
684 αἰαῖ, κατάρχομαι νόμον
βακχεῖον ἐξ ἀλάστορος
ἀρτιμαθὴς κακῶν.
ΘΕΡ. ἔγνως γὰρ ἄτην παιδός, ὦ δύστηνε σύ;
688 ΕΚ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.
ἕτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ·
οὐδέποτ' ἀδάκρυτον, ἀστένακτον
ἁμέρα μ' ἐπισχήσει.
692 ΧΟΡ. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.
ΕΚ. ὦ τέκνον, τέκνον ταλαίνας ματρός,
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι;
696 πρὸς τίνος ἀνθρώπων;
ΘΕΡ. οὐκ οἶδ'· ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.
ΕΚ. ἐν ψαμάθῳ λευρᾷ
700 ἔκβλητον, ἢ πέσημα φοινίου δορός;
ΘΕΡ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.
ΕΚ. ὤμοι, αἰαῖ, ἔμαθον ἐνύπνιον, ὀμμάτων
704 ἐμῶν ὄψιν, οὔ με παρέβα φάντασμα μελανόπτερον,
ἂν ἐσεῖδον ἀμφί σ',
ὦ τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει.
708 ΧΟΡ. τίς γάρ νιν ἔκταν'; οἶσθ' ὀνειρόφρων φράσαι;
ΕΚ. ἐμὸς ἐμὸς ξένος, Θρῆκιος ἱππότας,
ἵν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.
712 ΧΟΡ. ὤμοι, τί λέξεις; χρυσὸν ὡς ἔχῃ κτανών
ΕΚ. ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα,

715 οὐχ ὅσι', οὐδ' ἀνεκτά. ποῦ δίκα ξένων;
716 ὦ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω
χρόα, σιδαρέῳ τεμὼν φασγάνῳ
720 μέλεα τοῦδε παιδός, οὐδ' ᾤκτισας.
ΧΟΡ. ὦ τλῆμον, ὥς σε πολυπονωτάτην βροτῶν
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύς.
724 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας
Ἀγαμέμνονος, τοὐνθένδε σιγῶμεν, φίλαι.

ΑΓΑΜΕΜΝΩΝ.

Ἑκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
ἐλθοῦσ', ἐφ' οἵσπερ Ταλθύβιος ἤγγειλέ μοι
728 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν·
σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.
ἥκω δ' ἀποστελῶν σε· τἀκεῖθεν γὰρ εὖ
732 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
θανόντα Τρώων; οὐ γὰρ Ἀργείων πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι.
736 ΕΚ. δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσα σέ,
Ἑκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;
ΑΓΑ. τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν
740 δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε.
ΕΚ. ἀλλ' εἴ με δούλην πολεμίαν θ' ἡγούμενος
γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθα.
ΑΓΑ. οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
744 ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.
ΕΚ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;
ΑΓΑ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,
748 ἐς ταὐτὸν ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.
ΕΚ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;
τολμᾶν ἀνάγκη, κἂν τύχω, κἂν μὴ τύχω.
752 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

754 ΑΓΑ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
αἰῶνα θέσθαι; ῥᾴδιον γάρ ἐστί σοι.
756 ΕΚ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.
ΑΓΑ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;
ΕΚ. οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.
760 ὁρᾷς νεκρὸν τόνδ', οὐ καταστάζω δάκρυ;
ΑΓΑ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω
μαθεῖν.
ΕΚ. τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο.
ΑΓΑ. ἔστιν δὲ τίς σῶν οὗτος, ὦ τλῆμον,
τέκνων;
764 ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.
ΑΓΑ. ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους,
γύναι;
ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσορᾷς.
ΑΓΑ. ποῦ δ' ὧν ἐτύγχαν', ἡνίκ' ὤλλυτο
πτόλις;
768 ΕΚ. πατήρ νιν ἐξέπεμψεν ὀρῴωδῶν θανεῖν.
ΑΓΑ. ποῖ τῶν τότ' ὄντων χωρίσας τέκνων
μόνον;
ΕΚ. ἐς τήνδε χώραν, οὗπερ εὑρέθη θανών.
ΑΓΑ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμή-
στωρ χθονός;
772 ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ
φύλαξ.
ΑΓΑ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου
τυχών;
ΕΚ. τίνος γ' ὑπ' ἄλλου; Θρῇξ νιν ὤλεσε
ξένος.
ΑΓΑ. ὦ τλῆμον, ἤπου χρυσὸν ἠράσθη
λαβεῖν;
776 ΕΚ. τοιαῦτ' ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.
ΑΓΑ. εὗρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν;
ΕΚ. ἥδ' ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.
ΑΓΑ. τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον
πόνον;
780 ΕΚ. λούτρ' ᾤχετ' οἴσουσ' ἐξ ἁλὸς Πολυξ-
ένῃ.
ΑΓΑ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

782 ΕΚ. θαλασσόπλαγκτόν γ', ὧδε διατεμὼν χρόα.
ΑΓΑ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.
784 ΕΚ. ὄλωλα, κοὐδὲν λοιπόν, Ἀγάμεμνον, κακῶν.
ΑΓΑ. φεῦ φεῦ· τίς οὕτω δυστυχὴς ἔφυ γυνή;
ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.
ἀλλ' ὥνπερ οὕνεκ' ἀμφὶ σὸν πίπτω γόνυ
788 ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,
στέργοιμ' ἄν· εἰ δὲ τοὔμπαλιν, σύ μοι γενοῦ
τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου,
ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
792 δείσας δέδρακεν ἔργον ἀνοσιώτατον,
κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,
ξενίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων
τυχὼν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν
796 ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.
ἡμεῖς μὲν οὖν δοῦλοί τε κἀσθενεῖς ἴσως·
ἀλλ' οἱ θεοὶ σθένουσι χὠ κείνων κρατῶν
800 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
καὶ ζῶμεν ἄδικα καὶ δίκαι' ὡρισμένοι·
ὃς ἐς σ' ἀνελθὼν εἰ διαφθαρήσεται,
καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
804 κτείνουσιν ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
οἴκτειρον ἡμᾶς, ὡς γραφεὺς τ' ἀποσταθεὶς
808 ἰδοῦ με κἀνάθρησον οἷ' ἔχω κακά.
τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
εὔπαις ποτ' οὖσα, νῦν δὲ γραῦς ἄπαις θ' ἅμα,
ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.
812 οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.
τί δῆτα θνητοὶ τἄλλα μὲν μαθήματα
μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
816 πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
μισθοὺς διδόντες μανθάνειν, ἵν' ᾗ ποτε

819 πείθειν ἃ τις βούλοιτο τυγχάνειν θ' ἅμα;
820 πῶς οὖν ἔτ' ἄν τις ἐλπίσαι πράξειν καλῶς;
οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσί μοι,
αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκονθ' ὁρῶ.
824 καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε,
Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·
πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται
ἡ φοιβάς, ἣν καλοῦσι Κασάνδραν Φρύγες.
828 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
χάριν τίν' ἕξει παῖς ἐμή, κείνης δ' ἐγώ;
[ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων πάνυ
832 φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
ἄκουε δή νυν· τὸν θανόντα τόνδ' ὁρᾷς;
τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν
δράσεις. ἑνός μοι μῦθος ἐνδεὴς ἔτι.
836 εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι
καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει
ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
ὡς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
840 κλαίοντ', ἐπισκήπτοντα παντοίους λόγους.
ὦ δέσποτ', ὦ μέγιστον Ἕλλησιν φάος,
πιθοῦ, πάρασχε χεῖρα τῇ πρεσβύτιδι
τιμωρόν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.
844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

ΧΟΡ. δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίτνει,
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
848 φίλους τιθέντες τούς γε πολεμιωτάτους,
ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

ΑΓΑ. ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν,
Ἑκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
852 καὶ βούλομαι θεῶν θ' οὕνεκ' ἀνόσιον ξένον
καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν
856 Θρῄκης ἄνακτι τόνδε βουλεῦσαι φόνον.
ἔστιν γὰρ ᾗ ταραγμὸς ἐμπέπτωκέ μοι·

858 τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός,
τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
860 ὅδ' ἐστί, χωρὶς τοῦτο κοὐ κοινὸν στρατῷ.
πρὸς ταῦτα φρόντιζ'· ὡς θέλοντα μέν μ' ἔχεις
σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,
βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.
ΕΚ. φεῦ·
864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
868 ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
ἐγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.
ξύνισθι μὲν γάρ, ἤν τι βουλεύσω κακὸν
τῷ τόνδ' ἀποκτείναντι, συνδράσῃς δὲ μή.
872 ἢν δ' ἐξ Ἀχαιῶν θόρυβος ἢ 'πικουρία
πάσχοντος ἀνδρὸς Θρῃκὸς οἷα πείσεται
φανῇ τις, εἴργε μὴ δοκῶν ἐμὴν χάριν.
τὰ δ' ἄλλα θάρσει· 'πάντ' ἐγὼ θήσω καλῶς.
876 ΑΓΑ. πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ
λαβοῦσα γραίᾳ φῶτα βάρβαρον κτενεῖς,
ἢ φαρμάκοισιν, ἢ 'πικουρίᾳ τίνι;
τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;
880 ΕΚ. στέγαι κεκεύθασ' αἵδε Τρῳάδων ὄχλον.
ΑΓΑ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν;
ΕΚ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.
ΑΓΑ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;
884 ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.
ΑΓΑ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.
ΕΚ. τί δ'; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,
καὶ Λῆμνον ἄρδην ἀρσένων ἐξῴκισαν;
888 ἀλλ' ὡς γενέσθαι· τόνδε μὲν μέθες λόγον·
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. καὶ σὺ Θρῃκὶ πλαθεῖσα ξένῳ
λέξον, καλεῖ σ' ἄνασσα δήποτ' Ἰλίου

892 Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,
καὶ παῖδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς
Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,
896 ὡς τώδ' ἀδελφὼ πλησίον μιᾷ φλογί,
δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

ΑΓΑ. ἔσται τάδ' οὕτω· καὶ γὰρ εἰ μὲν ἦν στρατῷ
πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
900 νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεός,
μένειν ἀνάγκη πλοῦν ὁρῶντας ἥσυχον.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
ἰδίᾳ θ' ἑκάστῳ καὶ πόλει, τὸν μὲν κακὸν
904 κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

ΧΟΡ. σὺ μέν, ὦ πατρὶς Ἰλιάς, (στρ. ά.)
τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
908 δορὶ δὴ δυρὶ πέρσαν.
ἀπὸ δὲ στεφάναν κέκαρσαι
πύργων, κατὰ δ' αἰθάλου
912 κηλῖδ' οἰκτροτάταν κέχρωσαι,
τάλαιν', οὐκέτι σ' ἐμβατεύσω.
μεσονύκτιος ὠλλύμαν, (ἀντιστρ. ά.)
ἦμος ἐκ δείπνων ὕπνος ἡδὺς ἐπ' ὄσσοις
916 κίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
θυσιᾶν καταπαύσας
πόσις ἐν θαλάμοις ἔκειτο,
920 ξυστὸν δ' ἐπὶ πασσάλῳ,
ναύταν οὐκέθ' ὁρῶν ὅμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
ἐγὼ δὲ πλόκαμον ἀναδέτοις (στρ. β'.)
924 μίτραισιν ἐρρυθμιζόμαν
χρυσέων ἐνόπτρων
λεύσσουσ' ἀτέρμονας εἰς αὐγάς,
ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
928 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
κέλευσμα δ' ἦν κατ' ἄστυ Τροίας τόδ'· ὦ
παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
Ἰλιάδα σκοπιὰν
932 πέρσαντες ἥξετ' οἴκους;

933 λέχη δὲ φίλια μονόπεπλος (ἀντιστρ. β'.)
λιποῦσα, Δωρὶς ὡς κόρα,
σεμνὰν προσίζουσ'
936 οὐκ ἤνυσ' Ἄρτεμιν ἁ τλάμων·
ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
τὸν ἐμὸν ἅλιον ἐπὶ πέλαγος,
πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
940 ναῦς ἐκίνησεν πόδα καί μ' ἀπὸ γᾶς
ὥρισεν Ἰλιάδος·
τάλαιν', ἀπεῖπον ἄλγει.
944 τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν, Ἰδαῖόν
τε βούταν (ἐπῳδός.)
αἰνόπαριν κατάρᾳ διδοῦσ', ἐπεί με γᾶς
948 ἐκ πατρῴας ἀπώλεσεν
ἐξῴκισέν τ' οἴκων γάμος οὐ γάμος, ἀλλ'
ἀλάστορός τις οἰζύς·
ἂν μήτε πέλαγος ἅλιον ἀπαγάγοι πάλιν,
μήτε πατρῷον ἵκοιτ' ἐς οἶκον.

ΠΟΛΥΜΗΣΤΩΡ.

952 ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
Ἑκάβη, δακρύω σ' εἰσορῶν πόλιν τε σὴν
τήν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν.
φεῦ·
956 οὐκ ἔστιν οὐδὲν πιστὸν οὔτ' εὐδοξία,
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω
ταραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ
960 σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ
θρηνεῖν προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν;
σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
σχές· τυγχάνω γὰρ ἐν μέσοις Θρῄκης ὅροις
964 ἀπών, ὅτ' ἦλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην,
ἤδη πόδ' ἔξω δωμάτων αἴροντί μοι
ἐς ταὐτὸν ἥδε συμπίτνει δμωὶς σέθεν
λέγουσα μύθους, ὧν κλύων ἀφικόμην.
968 ΕΚ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,
Πολυμῆστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
ὅτῳ γὰρ ὤφθην εὐτυχοῦσ', αἰδώς μ' ἔχει,
ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,

972 κοὐκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.
ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,
Πολυμῆστορ· ἄλλως δ' αἴτιόν τι καὶ νόμος
γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.
976 ΠΟ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ;
τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;
ΕΚ. ἴδιον ἐμαυτῆς δή τι πρὸς σὲ βούλομαι
καὶ παῖδας εἰπεῖν σούς· ὑπάονας δέ μοι
980 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.
ΠΟ. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἥδ' ἐρημία.
φίλη μὲν εἶ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,
984 τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἐπαρκεῖν· ὡς ἕτοιμός εἰμ' ἐγώ.
ΕΚ. πρῶτον μὲν εἰπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
988 εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.
ΠΟ. μάλιστα· τοὐκείνου μὲν εὐτυχεῖς μέρος.
ΕΚ. ὦ φίλταθ', ὡς εὖ κἀξίως σέθεν λέγεις.
ΠΟ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;
992 ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου.
ΠΟ. καὶ δεῦρό γ' ὡς σὲ κρύφιος ἐζήτει μολεῖν.
ΕΚ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;
ΠΟ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.
996 ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.
ΠΟ. ἥκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.
ΕΚ. οἶσθ' οὖν ἃ λέξαι σοί τε καὶ παισὶν θέλω;
ΠΟ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.
1000 ΕΚ. ἔστω φιληθείς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.
ΠΟ. τί χρῆμ', ὃ κἀμὲ καὶ τέκν' εἰδέναι χρεών;
ΕΚ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.
ΠΟ. ταῦτ' ἔσθ' ἃ βούλει παιδὶ σημῆναι σέθεν;
1004 ΕΚ. μάλιστα, διὰ σοῦ γ'· εἶ γὰρ εὐσεβὴς ἀνήρ.

1005 ΠΟ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;
ΕΚ. ἄμεινον, ἢν σὺ κατθάνῃς, τούσδ' εἰδέναι.
ΠΟ. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.
1008 ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι;
ΠΟ. ἐνταῦθ' ὁ χρυσός ἐστι; σημεῖον δὲ τί;
ΕΚ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.
ΠΟ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;
1012 ΕΚ. σῶσαί σε χρήμαθ' οἷς ξυνεξῆλθον θέλω.
ΠΟ. ποῦ δῆτα, πέπλων ἐντὸς ἢ κρύψασ' ἔχεις;
ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις.
ΠΟ. ποῦ δ'; αἵδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.
1016 ΕΚ. ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι
ΠΟ. τἄνδον δὲ πιστά, κἀρσένων ἐρημία;
ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.
ἀλλ' ἕρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
1020 λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·
ὡς πάντα πράξας ὧν σε δεῖ στείχῃς πάλιν
ξὺν παισὶν οὕπερ τὸν ἐμὸν ᾤκισας γόνον.
1024 ΧΟΡ. οὔπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην·
ἀλίμενόν τις ὡς ἐς ἄντλον πεσὼν
1028 λέχριος ἐκπέσῃ φίλας καρδίας,
ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον
δίκᾳ καὶ θεοῖσιν οὐ ξυμπίτνει
ὀλέθριον ὀλέθριον κακόν.
1032 ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἥ σ' ἐπήγαγε
θανάσιμον πρὸς ᾅδαν, ἰὼ τάλας·
ἀπολέμῳ δὲ χειρὶ λείψεις βίον.
ΠΟ. ὤμοι, τυφλοῦμαι φέγγος ὀμμάτων τάλας.
1036 ΧΟΡ. ἠκούσατ' ἀνδρὸς Θρῃκὸς οἰμωγήν, φίλαι;
ΠΟ. ὤμοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς.
ΧΟΡ. φίλαι, πέπρακται καίν' ἔσω δόμων κακά.
ΠΟ. ἀλλ' οὔτι μὴ φύγητε λαιψηρῷ ποδί·
1040 βάλλων γὰρ οἴκων τῶνδ' ἀναῤῥήξω μυχούς.
ΧΟΡ. ἰδού, βαρείας χειρὸς ὁρμᾶται βέλος.
βούλεσθ' ἐπεσπέσωμεν; ὡς ἀκμὴ καλεῖ
Ἑκάβῃ παρεῖναι Τρῳάσιν τε συμμάχους
1044 ΕΚ. ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·
οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

1046 οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἐγώ.
ΧΟΡ. ἦ γὰρ καθεῖλες Θρῇκα καὶ κρατεῖς ξένου,
1048 δέσποινα, καὶ δέδρακας οἷάπερ λέγεις;
ΕΚ. ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος
τυφλόν, τυφλῷ στείχοντα παραφόρῳ ποδί,
παίδων τε δισσῶν σῶμαθ', οὓς ἔκτειν' ἐγὼ
1052 ξὺν ταῖς ἀρίσταις Τρῳάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ὡς ὁρᾷς, ὅδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κἀποστήσομαι
θυμῷ ζέοντι Θρῃκὶ δυσμαχωτάτῳ.
1056 ΠΟ. ὤμοι ἐγώ,
πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χεῖρα, κατ' ἴχνος;
1060 ποίαν, ἢ ταύταν, ἢ τάνδ'
ἐξαλλάξω
τὰς ἀνδροφόνους μάρψαι χρῄζων
Ἰλιάδας, αἵ με διώλεσαν;
τάλαιναι κόραι τάλαιναι Φρυγῶν,
1064 ὦ κατάρατοι, ποῖ καί με φυγᾷ
πτώσσουσι μυχῶν;
εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον
ἀκέσαι' ἀκέσαιο τυφλόν, Ἄλιε,
1068 φέγγος ἀπαλλάξας.
ἆ ἆ. σίγα, σίγα, κρυπτὰν
βάσιν αἰσθάνομαι τάνδε γυναικῶν.
πᾶ πόδ' ἐπᾴξας
1072 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
θοίναν ἀγρίων θηρῶν τιθέμενος
ἀρνύμενος λώβαν,
λύμας ἀντίποιν' ἐμᾶς; ὦ τάλας.
ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπὼν
1076 βάκχαις Ἅιδου διαμοιρᾶσαι,
σφακτὰν κυσί τε φοινίαν δαῖτ', ἀνή-
μερόν τ' οὐρείαν ἐκβολάν;
πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,
1080 ναῦς ὅπως ποντίοις πείσμασι λινόκροκον
φᾶρος στέλλων,
ἐπὶ τάνδε συθεὶς τέκνων ἐμῶν φύλαξ
1084 ὀλέθριον κοίταν;

1085 ΧΟΡ. ὦ τλῆμον, ὥς σοι δύσφορ' εἴργασται κακά·
δράσαντι δ' αἰσχρὰ δεινὰ τἀπιτίμια
δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύς.
1088 ΠΟ. αἴ αἴ, ἰὼ Θρῄκης
λογχοφόρον, ἔνοπλον, εὔϊππον, Ἄ-
ρει κάτοχον γένος.
ἰὼ Ἀχαιοί, ἰὼ Ἀτρεῖδαι.
1092 βοὰν βοὰν ἀϋτῶ, βοάν·
ὦ ἴτε, μόλετε πρὸς θεῶν.
κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
γυναῖκες ὤλεσάν με,
1096 γυναῖκες αἰχμαλωτίδες.
δεινὰ δεινὰ πεπόνθαμεν.
ὤμοι ἐμᾶς λώβας.
ποῖ τράπωμαι; ποῖ πορευθῶ;
1100 αἰθέρ' ἀμπτάμενος οὐράνιον ὑ-
ψιπετὲς ἐς μέλαθρον,
Ὠρίων ἢ Σείριος ἔνθα πυρὸς
1104 φλογέας ἀφίησιν ὄσσων
αὐγάς, ἢ τὸν ἐς Ἅιδα
μελανοχρῶτα πορθμὸν ἄξω τάλας;
ΧΟΡ. ξυγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
1108 πάθῃ, ταλαίνης ἐξαπαλλάξαι ζόης.
ΑΓΑ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἥσυχος
πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν
Ἠχώ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
1112 πύργους πεσόντας ᾔσμεν Ἑλλήνων δορί,
φόβον παρέσχ' ἂν οὐ μέσως ὅδε κτύπος.
ΠΟ. ὦ φίλτατ', ᾐσθόμην γάρ, Ἀγάμεμνον, σέθεν
φωνῆς ἀκούσας, εἰσορᾷς ἃ πάσχομεν;
1116 ΑΓΑ. ἔα.
Πολυμῆστορ ὦ δύστηνε, τίς σ' ἀπώλεσε;
τίς ὄμμ' ἔθηκε τυφλὸν αἱμάξας κόρας,
παῖδάς τε τούσδ' ἔκτεινεν; ἢ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.
1120 ΠΟ. Ἑκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

1122 ΑΓΑ. τί φῄς; σὺ τοὔργον εἴργασαι τόδ', ὡς λέγει;
σὺ τόλμαν, Ἑκάβη, τήνδ' ἔτλης ἀμήχανον;
1124 ΠΟ. ὤμοι, τί λέξεις; ἦ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἁρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χρόα.
ΑΓΑ. οὗτος, τί πάσχεις;
1128 ΠΟ. πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα.
ΑΓΑ. ἴσχ'· ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὡς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.
1132 ΠΟ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος
Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὕποπτος ὢν δὴ Τρωϊκῆς ἁλώσεως.
1136 τοῦτον κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθίᾳ.
ἔδεισα, μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,
1140 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στόλον,
κἄπειτα Θρῄκης πεδία τρίβοιεν τάδε
λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν
1144 Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.
Ἑκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον
λόγῳ με τοιῷδ' ἤγαγ', ὡς κεκρυμμένας
θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
1148 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
δόμους, ἵν' ἄλλος μή τις εἰδείη τάδε.
ἵζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ·
πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
1152 αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρῴων κόραι
θακοῦσ' ἔχουσαι κερκίδ' Ἡδωνῆς χερός,
ἤνουν θ' ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·
ἄλλαι δὲ κάμακα Θρῃκίαν θεώμεναι
1156 γυμνόν μ' ἔθηκαν διπτύχου στολίσματος.
ὅσαι δὲ τοκάδες ἦσαν ἐκπαγλούμεναι

1158 τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς
γένοιντο, διαδοχαῖς ἀμείβουσαι χεροῖν.
1160 κἄτ' ἐκ γαληνῶν, πῶς δοκεῖς, προσφθεγμάτων
εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην
ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
1164 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρῄζων ἐμοῖς,
εἰ μὲν πρόσωπον ἐξανισταίην ἐμόν,
κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,
πλήθει γυναικῶν οὐδὲν ἤνυον τάλας.
1168 τὸ λοίσθιον δέ, πῆμα πήματος πλέον,
ἐξειργάσαντο δείν'· ἐμῶν γὰρ ὀμμάτων
πόρπας λαβοῦσαι τὰς ταλαιπώρους κόρας
κεντοῦσιν, αἱμάσσουσιν· εἶτ' ἀνὰ στέγας
1172 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ
θὴρ ὡς διώκω τὰς μιαιφόνους κύνας,
ἅπαντ' ἐρευνῶν τοῖχον, ὡς κυνηγέτης,
βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν
1176 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανών,
Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω λόγους,
εἴ τις γυναῖκας τῶν πρὶν εἴρηκεν κακῶς,
ἢ νῦν λέγων τίς ἐστιν, ἢν μέλλει λέγειν,
1180 ἅπαντα ταῦτα συντεμὼν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
τοιόνδ'· ὁ δ' ἀεὶ ξυντυχὼν ἐπίσταται.

ΧΟΡ. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς
1184 τὸ θῆλυ συνθεὶς ὧδε πᾶν μέμψῃ γένος·
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰσ' ἐπίφθονοι,
αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτε
1188 τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθρούς,
καὶ μὴ δύνασθαι τἄδικ' εὖ λέγειν ποτέ.
1192 σοφοὶ μὲν οὖν εἰσ' οἱ τάδ' ἠκριβωκότες,
ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλοντ'· οὔτις ἐξήλυξέ πω.
καί μοι τὸ μὲν σὸν ὧδε φροιμίοις ἔχει·

1196 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι,
ὃς φῆς Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν
Ἀγαμέμνονός θ' ἕκατι παῖδ' ἐμὸν κτανεῖν.
ἀλλ', ὦ κάκιστε, πρῶτον οὔποτ' ἂν φίλον
1200 τὸ βάρβαρον γένοιτ' ἂν Ἕλλησιν γένος,
οὔτ' ἂν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἦσθα; πότερα κηδεύσων τινά,
ἢ ξυγγενὴς ὤν, ἢ τίν' αἰτίαν ἔχων;
1204 ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα
πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;
ὁ χρυσός, εἰ βούλοιο τἀληθῆ λέγειν,
ἔκτεινε τὸν ἐμὸν παῖδα καὶ κέρδη τὰ σά.
1208 ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' εὐτύχει
Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,
ἔζη τε Πρίαμος, Ἕκτορός τ' ἤνθει δόρυ,
τί δ' οὐ τότ', εἴπερ τῷδ' ἐβουλήθης χάριν
1212 θέσθαι, τρέφων τὸν παῖδα κἀν δόμοις ἔχων
ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων;
ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,
καπνῷ δ' ἐσήμην' ἄστυ πολεμίων ὕπο,
1216 ξένον κατέκτας σὴν μολόντ' ἐφ' ἑστίαν.
πρὸς τοῖσδε νῦν ἄκουσον ὡς φανεῖ κακός.
χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος,
τὸν χρυσόν, ὃν φῆς οὐ σόν, ἀλλὰ τοῦδ' ἔχειν,
1220 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
πολὺν πατρῴας γῆς ἀπεξενωμένοις·
σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
τολμᾷς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
1224 καὶ μὴν τρέφων μὲν ὥς σε παῖδ' ἐχρῆν τρέφειν
σώσας τε τὸν ἐμόν, εἶχες ἂν καλὸν κλέος·
ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
φίλοι· τὰ χρηστὰ δ' αὔθ' ἕκαστ' ἔχει φίλους·
1228 εἰ δ' ἐσπάνιζες χρημάτων, ὁ δ' εὐτύχει,
θησαυρὸς ἄν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·
νῦν δ' οὔτ' ἐκεῖνον ἄνδρ' ἔχεις σαυτῷ φίλον,
χρυσοῦ τ' ὄνησις οἴχεται παῖδές τε σοί,
1232 αὐτός τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,
Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ·
οὔτ' εὐσεβῆ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·

1236 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
τοιοῦτον ὄντα· δεσπότας δ' οὐ λοιδορῶ.
ΧΟΡ. φεῦ φεῦ. βροτοῖσιν ὡς τὰ χρηστὰ πράγματα
χρηστῶν ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων.
1240 ΑΓΑ. ἀχθεινὰ μέν μοι τἀλλότρια κρίνειν κακά.
ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
ἐμοὶ δ', ἵν' εἰδῇς, οὔτ' ἐμὴν δοκεῖς χάριν
1244 οὔτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,
ἀλλ' ὡς ἔχῃς τὸν χρυσὸν ἐν δόμοισι σοῖς.
λέγεις δὲ σαυτῷ πρόσφορ' ἐν κακοῖσιν ὤν.
τάχ' οὖν παρ' ὑμῖν ῥᾴδιον ξενοκτονεῖν·
1248 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἕλλησιν τόδε.
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.
1252 ΠΟ. οἴμοι, γυναικός, ὡς ἔοιχ', ἡσσώμενος
δούλης ὑφέξω τοῖς κακίοσιν δίκην.
ΕΚ. οὐκοῦν δικαίως, εἴπερ εἰργάσω κακά.
ΠΟ. οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν, τάλας.
1256 ΕΚ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;
ΠΟ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.
ΕΚ. οὐ γάρ με χαίρειν χρὴ σὲ τιμωρουμένην;
ΠΟ. ἀλλ' οὐ τάχ', ἡνίκ' ἄν σε ποντία νοτὶς
1260 ΕΚ. μῶν ναυστολήσῃ γῆς ὅρους Ἑλληνίδος;
ΠΟ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.
ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσαν ἁλμάτων;
ΠΟ. αὐτὴ πρὸς ἱστὸν ναὸς ἀμβήσει ποδί.
1264 ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;
ΠΟ. κύων γενήσει πύρσ' ἔχουσα δέργματα.
ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;
ΠΟ. ὁ Θρῃξὶ μάντις εἶπε Διόνυσος τάδε.
1268 ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν;
ΠΟ. οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὧδε σὺν δόλῳ.

1270 ΕΚ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;
ΠΟ. θανοῦσα· τύμβῳ δ' ὄνομα σῷ κεκλήσεται
1272 ΕΚ. μορφῆς ἐπῳδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς;
ΠΟ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.
ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.
ΠΟ. καὶ σήν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.
1276 ΕΚ. ἀπέπτυσ'· αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.
ΠΟ. κτενεῖ νιν ἡ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.
ΕΚ. μήπω μανείη Τυνδαρὶς τοσόνδε παῖς.
ΠΟ. καὐτὸν σὲ τοῦτον πέλεκυν ἐξάρασ' ἄνω.
1280 ΑΓΑ. οὗτος σύ, μαίνει καὶ κακῶν ἐρᾷς τυχεῖν;
ΠΟ. κτεῖν', ὡς ἐν Ἄργει φόνια λουτρά· σ' ἀναμένει.
ΑΓΑ. οὐχ ἕλξετ' αὐτόν, δμῶες, ἐκποδὼν βίᾳ;
ΠΟ. ἀλγεῖς ἀκούων;
ΑΓΑ. οὐκ ἐφέξετε στόμα;
1284 ΠΟ. ἐγκλείετ'· εἴρηται γάρ.
ΑΓΑ. οὐχ ὅσον τάχος
νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι,
ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ;
Ἑκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς
1288 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν
σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς
πρὸς οἶκον ἤδη τάσδε πομπίμους ὁρῶ.
εὖ δ' ἐς πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις
1292 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.
ΧΟΡ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
τῶν δεσποσύνων πειρασόμεναι.
μόχθων· στερρὰ γὰρ ἀνάγκη.

INTRODUCTION.

I. (*From Hartung.*)

THE subject of this tragedy is the same as that of the Troades, viz. the taking of Ilium, or, more correctly speaking, the fate which befell the Trojan women and children in consequence of that event, for it would be impossible to represent the storming itself on the stage. In this point of view it is cited by Aristotle as a happy instance of the manner in which an Epic story may be adapted to the drama, by selecting some of the most striking features, and bringing them prominently forward as specimens of the whole. If we compare these two tragedies with the cold, meagre, passionless productions of modern days, we shall be forced to acknowledge the immeasurable superiority of the former as regards the manner of treating such subjects as the destruction of mighty empires and the ruin of princely houses. For example, the sacrifice of Polyxena would have furnished one of our modern poets with abundant matter for a tragedy; and, in order to season his dish for the public palate, he would have selected from her numerous lovers one who had been rejected by Priam in the days of his prosperity, and yet was generous enough to love Polyxĕna still, in spite of her poverty and degradation. This noble youth draws his sword on Ulysses, but being forbidden to strike, because Polyxena will not look on blood, he sheathes it in his own bosom, and falls dead on her grave. If our poet wants to manufacture a second piece from the same materials, it must still be a composition very unlike the tragedy of Euripides. There would, it is true, be no objection to the ghost of Polydôrus; for though we no longer believe in spectres, we still love to be frightened by them, and the apparition would, besides, be sufficient evidence of his death, without forcing us to look on the repulsive spectacle of a mouldering corpse. But then the punishment inflicted on Polymêstôr must not go beyond imprisonment for life or banishment to a desert island; and even this revenge must be the work of Agamemnon alone, for ladies, we all know, are, as a general rule, incapable of continued resentment. They may smile, like the Chinese figures on the cabinet at Gotha, and weep too, provided they be young and handsome; and, when all other resources fail, they may faint if they like. But female *heroism* is quite out of the question in the present day; for the time has long since gone by when fair and gentle Chriemhildas, maddened

by their sorrows, could strike off with their own hand the heads of their husband's murderers. Experience, it is true, unhappily teaches us, that the same cause sometimes produces similar effects even in our own times, though after a quieter fashion; but we do not like to see these things represented on the stage, and are disgusted with the poet who ventures to recall them to our remembrance. We must not, however, suppose that Euripides was the only writer who recorded such horrours; for the bloody nuptials of the Danaïdes in Argos, and of the Lemnian women, if not actually invented by the poets, are at least indebted to them for all their notoriety. But to return to our modern tragedy. The poet would employ Cassandra, not Hecuba, to touch the heart of Agamemnon; for the tears of an old woman are seldom very moving in the present day, nor are the sorrows of a mother half so likely to find sympathy as those of a loving or beloved maiden. Cassandra, then, the beautiful prophetess, would, as we have said, be the principal character of the piece; for what poet, who possessed a particle of tact, would attempt to make a heroine of a poor deserted old woman, whose thread of life might be snapped without occasioning much loss to herself or regret to the audience? And since no one would like to end his tragedy with the successful accomplishment of an act of vengeance, which would be calculated to excite feelings the very opposite to terrour and pity, the punishment of Polymestor would be kept in the back ground, and the piece would end with the death of Cassandra, which might be conveniently separated from that of Agamemnon. Let any one read the critiques on our modern tragedies, and say whether this is not a true description of what is required in the present day.

We now proceed to compare the Hecuba and Troades of Euripides. The action of both these tragedies commences immediately after the fall of Troy: the Troades about a day earlier than the Hecuba. The scene of the former is laid on the Phrygian coast, in the midst of the preparations for the departure of the Grecian army; that of the latter on the southern point of the Thracian Chersonese, which is only separated from the Phrygian coast by a narrow strait. From this spot the smoke is seen rising from the ashes of Troy; whilst in the Troades, in the last scene, the chorus witness the kindling of the fire, and then behold it bursting forth with uncontrollable fury. In both tragedies the chorus consists of captive Trojan women; and the subject of their songs is in both the same—partly a description of the sufferings which they have already endured (the storming of the city, the murder of their husbands, and the manner in which they themselves were dragged from the altars), and partly a melancholy anticipation of future miseries (slavery in a foreign land). Two of the choral songs, especially, which describe the storming of the city by night, and depict the future sufferings of the captives in the land of their conquerors, very closely resemble each other. In the Troades the distribution of the captives among the Grecian chiefs takes place on the stage; but in the Hecuba, the chorus (v. 94) come from the tents of their lords (δεσποσύνους σκηνάς), to whom they have already been assigned by lot.

The chief character in both pieces is the aged Hecuba, the sole

representative of the royal house of Priam, whose griefs are aggravated by the loss of her only surviving daughter, and of a son, to whom she looked for the restoration of the Phrygian dynasty. In the Troades this daughter is Cassandra, who is hurried away from her mother's tent, to lead a life of infamy as the concubine of her captor, and die at last by the hands of his jealous consort. The sacrifice of Polyxena is only mentioned incidentally, as an event which has already occurred. The youth on whose life the captive princess built all her hopes is there Astyanax, the grandson of Hecuba, who is cruelly murdered by the Achæan leaders; whilst in the tragedy now under consideration he is the youngest son of Hecuba herself, who is put to death by an ally of the Achæans, ostensibly for political reasons, but in reality from motives of jealousy. From this point the stories diverge still more widely, the differences which we have already mentioned rendering other variations necessary. Thus, for example, the fate of Astyanax brings on the stage his mother Andromache, in the Troades, whilst in the Hecuba no mention whatever is made of her, although her master, Neoptolemus, is repeatedly named in connexion with the sacrifice of Polyxena.

In the Troades Hecuba is compelled to witness the murder of Astyanax, and in the other tragedy the sacrifice of Polyxena: in both instances without a hope of revenge, because her ruthless masters are themselves the murderers. But the case is different when one, who is only an ally of her oppressors, perpetrates such a crime, either for the sake of gratifying his patrons, or from avarice or any other motive: for it is by no means unnatural that one of the conquerors, far from justifying such a deed of shame, should be inclined rather to aid the relatives of the murdered man in avenging his death, and thus giving repose to his perturbed spirit. Under such circumstances the tragedy may fairly end with the punishment of Hecuba's enemy. An opportunity is also afforded, by this mode of treating the subject, of exhibiting both the great Grecian chiefs on the stage, instead of letting one of them be represented by the herald Talthybius.

We cannot conclude our remarks without directing the attention of our readers to the judgement displayed by Euripides, in both these tragedies, in selecting from the mass of subject matter a few of the most striking events as representatives (so to speak) of the rest, and the skill with which he has used these simple materials for the development of his plot. With regard to the localities in which the different parts of the story are enacted, much perplexity has been experienced by commentators, arising, we apprehend, from our poet's practice of purposely mystifying his audience with regard to the distances of those places in which events occur, which are not represented on the stage. Of this sort of deception there are several instances in his other tragedies, and in the one now before us we have a striking example in the sudden appearance of the Thracian Polymestor; for scarcely has the female attendant, who is sent to summon him, quitted the stage, when he enters, although there has been only time for one short song of the chorus: yet the going must have occupied several hours, even supposing Polymestor to have been resident in one of the nearest Thracian cities.

In the same way the unity of time can only be preserved by means of a deception, for the action occupies in reality at least one night and one day. On the other hand, the lapse of several days is obscurely intimated, when mention is made of the fleet being windbound. The same rules seem to have been observed by the poet with regard to the sacrifice of Polyxena on the sepulchral mound of Achilles, not a word being said of the time occupied in crossing the Hellespont to reach the place where the barrow may still be seen, exactly opposite the southernmost point of the Thracian Chersonese, on the left bank of the Simois, a situation which has been assigned to it by the unanimous voice of antiquity. In Homer we find Achilles expressing a desire that his remains should be buried near his friend Patroclus, who, we know, was interred on Trojan ground; and in Odyss. xxiv. 82, Agamemnon informs us that a sepulchral barrow was raised to the memory of Achilles and his two friends, Patroclus and Antilochus, on the promontory which juts out into the broad Hellespont (*ἀκτῇ ἐπὶ προὐχούσῃ ἐπὶ πλατεῖ Ἑλλησπόντῳ*), in order that it might serve as a landmark for mariners. We read also that the tomb was discovered without any difficulty by Alexander the Great, who performed his famous foot-race on the Phrygian, and not the Thracian coast. (Plutarch, Alex. c. 15.) Now, as it would be absurd to imagine that the poet, in the face of all this evidence, would venture to change the locality from Phrygia to Thrace, we can only suppose that here, as in many other instances, he has adopted the plan of intentionally leaving in obscurity occurrences which take place out of sight of the audience, and therefore need not be very accurately defined. It now only remains for us to show how the poet treats the events which are supposed to have occurred before the commencement of the play. After the destruction of Troy, the Greeks had quitted their station on the Phrygian coast, and, instead of steering southwards towards Tenedos, were running in a northerly direction by the little islands of Calydnæ, when the ghost of Achilles appeared on the mound erected to his memory, and commanded them to stop, and appease him by a sacrifice.

At this time, although the promontory on which the mound was raised was full in sight, they were much nearer the southern point of the Chersonese than the Phrygian coast, and therefore cast anchor on the European side, where the same contrary wind, which had already driven them so far out of their course, detained them until the ghost was propitiated by the sacrifice of Polyxena. For the purpose of offering this sacrifice, the whole army must have crossed the strait (v. 512), which they could easily do with a side wind. As soon as the sacrificial ceremony was ended, the Greeks recrossed to their station on the European shore, taking with them the dead body of Polyxena. Talthybius merely describes the sacrifice itself, without saying a word either of the voyage to or from Phrygia, or the previous preparations, a silence which may fairly be justified on the ground of those circumstances being extraneous to the action of the plot. If the army had remained longer on the other side, neither the entrance of Talthybius, nor the exit and re-entrance of Agamemnon would have been possible, because in both cases it would

then have been necessary for them to cross and recross the strait whilst the play was going on. The circumstance, too, of the whole Grecian army being thrown into confusion on hearing the outcry of Polymestor, when his eyes were put out, shows that they had returned and were in their tents, where the corpse of Polyxena was also awaiting its interment. The Hecuba was brought out towards the end of the eighty-eighth Olympiad, B.C. 425, and the Troades ten years later.

II. (*From Müller.*)

The *Hecuba* also, although a little more recent[1], belongs to this class of tragedies, in which the emotion of passion, a *pathos* in the Greek sense of the word, is set forth in all its might and energy. The piece has been much censured, because it is deficient in unity of action, which is certainly much more important to tragedy than the unity of time or place. The censure, however, is unjust. It is only necessary that the chief character, Hecuba, should be made the centre-figure throughout the piece, and that all that happens should be referred to her, in order to bring the seemingly inconsistent action to one harmonious ending. Hecuba, the afflicted queen and mother, learns at the very beginning of the piece a new sorrow; it is announced to her that the Greeks demand the sacrifice of her daughter Polyxena at the tomb of Achilles. The daughter is torn from her mother's arms, and it is only in the willing resignation and noble resolution with which the young maiden meets her fate that we have any alleviation of the pain which we feel in common with Hecuba. Upon this, the female servant, who was sent to fetch water to bathe the dead body of Polyxena, finds on the sea-shore, washed up by the breakers, the corpse of Polydorus, the only remaining hope of his mother's declining age. The revolution, or *peripeteia*, of the piece consists in this, that Hecuba, though now cast down into the lowest abyss of misery, no longer gives way to fruitless wailings; she complains now much less than she did before of this last and worst of misfortunes; but she, a weak, aged woman, a captive, and deprived of all help, nevertheless finds means in her own powerful and active mind (for the Hecuba of Euripides is from first to last a woman of extraordinary boldness and freedom of mind[2]) to take fearful vengeance on her perfidious and cruel enemy, the Thracian king, Polymestor. With all the craft of a woman, and by sagaciously availing herself of the weak as well as of the good side of Agamemnon's character, she is enabled not merely to entice the barbarian to the destruction prepared for him, but also to make an honorable defence of her deed before the leader of the Greek host.

[1] Aristophanes ridicules the play in the *Clouds*, consequently in Olymp. 89, 1, B.C. 423. The passage v. 649 seems to refer to the misfortunes of the Spartans at Pylos in B.C. 425.

[2] She is also a sort of free-thinker. She says (*Hecuba*, 794), "that law and custom (νόμος) rule over the gods; for it is in conformity with custom that we believe in the gods." And in the *Troades* (v. 893) she prays to Zeus, whoever he may be in his inscrutable power, whether he is *the necessity of nature or the mind of men;* upon which Menelaus justly remarks that she has "innovated" the prayers to the gods (εὐχὰς ἐκαίνισας).

NOTES.

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1. THE lines quoted from Ennius by Cicero, i. Tusc. 16, are supposed to be a translation of the opening verses of this play.

Adsum atque advenio Acherunte vix via alta atque ardua,
Per speluncas saxis structas asperis pendentibus
Maxumis, ubi rigida constat crassa caligo inferum,
Unde animæ excitantur obscura umbra, aperto alti ostio
Acheruntis falso saugui, mortuorum imagines. (*H.*)

νεκρῶν κευθμῶνα. Cf. *παγκευθῆ κάτω νεκρῶν πλάκα,* Œd. Col. 1560. *Pfl.*

2. JN. **χωρὶς θεῶν.** Cf. *οἰκία . . . σμερδαλέ' εὐρώεντα τά τε στυγέουσι θεοί περ,* Hom. Il. 20, 65. *Pfl.*

4. **ἐπεί,** postquam (*after, when*): usually with the aorist. In Homer, Hecuba is the daughter, not of Cisseus, but of the Phrygian prince Dymas. The Polydorus of the Iliad is, it is true, the youngest and favorite son of Priam, whom his father would not send out to battle on account of his youth; but he is said to be the offspring of Laothoê, not of Hecuba, and is, moreover, killed by Achilles before the termination of the war. Il. 20, 408. xxi. 84. Later poets have followed Euripides (e. g. Ov. Met. 13, 429, 575. Virg. Æn. x. 705), who in all probability is himself indebted for his story to some older writer.

5. **κίνδυνος . . . πεσεῖν.** So in prose: *οὐ σμικρὸς κίνδυνός ἐστι ἐξαπατηθῆναι* (Pl. Crat. 436, B). Cf. Gr. 1079.

6. **δείσας** = *veritus.* Gr. 1149 (870).—**ὑπεξέπεμψε,** "*sent me forth secretly*" (= *ἐξέπεμψεν λάθρα*). Cf. v. 10. 14. Androm. 47, *ὃς δ' ἐστὶ παῖς μοι μόνος, ὑπεκπέμπω λάθρα Ἄλλους ἐς οἴκους.* Cf. ibid. v. 310. Soph. El. 1350. *Pfl.*

8. The Thracian Chersonese.—**πλάξ,** *πλακ-ός,* the Latin *plag-a.* Properly said to be *locus planus;* but used in poetry of any kind of *country,* even of the [level!] summit of a promontory: *ἄκραν ὑπὸ πλάκα Σουνίου,* Soph. Aj. 1199.

11, seq. **ἵν'—εἴη,** opt. after *præsens historicum.*

13. **ὅ** = *δι' ὅ,* quapropter (*wherefore*). Cf. Soph. Phil. 142, *τό μοι ἔννεπε, τί σοι χρεὼν ὑπουργεῖν.* (*Pfl.*) Htg. returns to P.'s view = *quæ res scilicet.*

14. **ὅπλα,** here (as usually) of *defensive armour,* as opposed to **ἔγχος.** H. reads *τὴν δ' ἀρίστην.* "Eustathius, p. 48, 7 (36, 17), *τοιοῦτον καὶ παρ' Εὐριπίδῃ τὸ οὔτε ὅπλα οὔτ' ἔγχος. γένος μὲν γὰρ τὰ ὅπλα, εἶδος δὲ τὸ ἔγχος.* Scilicet *ὅπλα* quum dicit, vires corporis nondum

robustas intelligit; quum autem ἔγχος, fortitudinem, qualem necesse est esse, quæ viribus diffidat." *H.*

16. ὁρίσματα, κ.τ.λ, "*cum erecti adhuc manebant terræ Trojanæ limites:*" dejici enim solent a victoribus. (*Steph.*) The Schol. says = πύργοι, and so K. It can hardly have this meaning, except in the sense of *limitary* towers.

20. ὥς τις πτόρθος. Πτόρθος, the *young twig* or *shoot* of a tree, an Homeric and poetic word, but also used in prose: e. g. Plat. Protag. 334, ἐπὶ τοὺς πτόρθους καὶ τοὺς νέους κλῶνας: and Aristot., ἀεὶ γὰρ ἕτεροι οἱ πτόρθοι· οἱ δὲ γηράσκουσιν. De long. et brev. vitâ, cp. 11. Pfl. compares Homer's ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος.

21, sq. ἀπόλλυται—κατεσκάφη—πίπτει. "Sæpe in narrationibus modo aoristus ponitur, modo præsens, cujus variationis ea est ratio, ut, quæ graviora videantur esse, aut tanquam vividiora magis percellant narrantis animum, præsenti tempore exprimantur, res secundariæ vero ac levioris momenti aoristo. Sic infra v. 266, κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει." *Rost.*

23. αὐτὸς δέ = "my father *himself;*" since the person meant (ὁ πατήρ) is sufficiently implied by the adj. πατρῷος, *paternus.*

24. ἐκ. Gr. 723, 3 (580) § 621, *c.*

26. The words ξένος πατρῷος intimate the cruelty of the deed, as heightened by the relation in which the *doer* of it stood to the family of the murdered person.—κτείνει . . . καὶ κτανών, κ.τ.λ. This employment of the participle after a finitive verb is very common in Greek poetry. Pfl. quotes Phœn. 22, ἔσπειρεν ἡμῖν παῖδα καὶ σπείρας βρέφος, κ.τ.λ., and the exactly parallel instance Herc. Fur. 33, κτείνει κρέοντα καὶ κτανὼν ἄρχει χθονός.

27. ἵν' ἔχῃ. "Etiam post præterita sequitur conjunctivus, si res etiam præsenti tempore durare significatur. Ita hoc loco conjunctivus non tam consilium Polymestoris indicat, quam possideri nunc ab eo aurum. Eadem ratio obtinet infra v. 1212." *H.*

28. = κεῖμαι δ' [ἄλλοτ'] ἐπ' ἀκταῖς ἄλλοτ' ἐν . . Pfl. compares Hom. Od. i. 161, Ἄνερος οὔ δή που λεύκ' ὀστέα πύθετα ὄμβρῳ, Κείμεν' ἐπ' ἠπείρου ἢ εἰν ἁλὶ κῦμα κυλίνδει.

29. The δίαυλος (αὐλός = *tube, pipe, channel*) was the *double race;* the race *to* a goal and *back again.*

30. ὑπέρ· ἀντὶ τοῦ ὑπεράνω τῆς μητρός, *Sch.* Cf. στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Hom. (*H.*) The disembodied spirit of Polydorus has been restlessly flitting about his mother for three days and three nights, disturbing her rest with painful dreams. Soph. Antig. 29, ἐᾶν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς βοράν.

31. ἀΐσσω. This is the only passage in which Eur. uses the word in a trimeter: in the Troades he uses it twice with the *a long* (155, 1288). In other places it is usually *short* in the Tragedians (*Htg.*); but they generally use it as a dissyllable, αἴσσω, ᾄσσω.

32. τριταῖον, for τρίτον. So Hipp. 275, πῶς δ' οὔ, τριταίαν γ' οὐσ' ἄσιτος ἡμέραν; Cf. Herm. ad Vig. p. 720, 61. *Pfl.*

36. τῆσδε Θρηκίας χθονός. It is here plainly stated, that the *scene* of this play lies in the Thracian *Chersonese.* Euripides here follows a different account of 'the *return*' from that which he adopted in "the Trojan women." *Here* the Greeks are represented as having sailed from Troy, with their booty and captive-women, immediately

after the taking of the city. But as they were sailing along the Trojan coast, the ghost of Achilles appeared over the sepulchral mound (or *barrow*) under which he was buried, and demanded the sacrifice of Polyxena. This demand induced the Grecian leaders to land on the opposite Thracian coast, for the purpose of considering what was to be done. Their state is, therefore, *precisely similar* to what it was, when their fleet lay at Aulis. Without the sacrifice of a royal maiden they cannot venture to attempt the return home: just as without the same kind of sacrifice they were not permitted to sail for Troy. *Htg.*

39. εὐθύνοντας. Constr. κατὰ σύνεσιν: στράτευμα = στρατιώτας. Soph. Phil. 356, καί μ' εὐθὺς ἐν κύκλῳ στρατὸς Ἐκβάντα πᾶς ἠσπάζετ' ὁμνύντες βλέπειν Τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν. *Pfl.*

41. τύμβῳ. Dat. commodi; so Iph. T. 243, θεᾷ φίλον πρόσφαγμα καὶ θυτήριον Ἀρτέμιδι. *Pfl.*

45. "Singulare quoddam acumen quærunt Tragici in numerorum aut parium consociatione aut disparium oppositione. Cf. modo hujus fabulæ v. 120. ss. 896. Orest. 1536. Androm. 516." *Pfl.*

53. ὑπὸ σκηνῆς, "*ex tentorio.*" Pfl.—Ὑπό in the sense of *from beneath* is very rare. Plautus (Autul. 4, 4, 1) says, however, in a similar way, "*Foras lumbrice, qui* sub terrâ *erepsisti modo.*" (Leprévost.) Htg., whose edition has appeared since the text of mine was printed from that of Pflugk (as revised by Klotz), gives some weighty reasons for thinking that ὑπὸ σκηνήν is the right reading.—τὸν πόδα κινεῖ πρὸς τὴν τοῦ Ἀγαμέμνονος σκηνήν (one Schol.): and the other tells us more fully, that she was going there to consult Cassandra on the subject of her dream.—It is, I think, plain, that Hartung is right in supposing that Hecuba was treated with some distinction by Agamemnon, not only as being of royal blood, but as the mother of his beloved Cassandra; that she dwells in *a tent of her own*, and with maidens to wait upon her (cf. v. 59). He supposes that her tent was by the side of Agamemnon's, so that both are seen on the stage at the same time—just as in 'the Raging Hercules' the temple of Zeus and the palace are both represented on the stage, and in the 'Helena' the grave of Proteus and the palace:—and that the captives are divided into two parts, one of which forms the Chorus, and consists of those who had been already assigned to different masters (cf. δεσποσύνους σκηνάς, v. 95); the other, the attendant maidens of Hecuba. Just so in the 'Bacchæ,' the *Mœnades* are divided into two parts, those who are immediately in attendance on Dionysus and form the Chorus, and those who are swarming in the forest.—For the fact that Hecuba's tent was distinct from that of Agamemnon, Htg. appeals to the blinding of Polymestor by Hecuba and her maidens, which cannot have taken place in the tent of Agamemnon.

55. Ἐκ denotes that *from which* the change has taken place. El. 305, ὑπὸ στέγαισί τε Οἴαισι ναίω βασιλικῶν ἐκ δωμάτων. Troad. 494, κἀν πέδῳ κοίτας ἔχειν Ῥυσοῖσι νώτοις βασιλικῶν ἐκ δεμνίων. Cf. infra, v. 915, 1160. *Pfl.*

56. δούλειον ἦμαρ = τὴν δουλείαν. Cf. Homer's ἐλεύθερον ἦμαρ, νόστιμον ἦμαρ.

57. δσονπερ εὖ ποτ'. Sc. ἔπραξας. Infra, v. 519, νῦν τε γὰρ

λίγων κακὰ Τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὤλυτο, sc. ἔτεγξα. *Pfl.*—Jn. ἀντίσηκώσας τῆς πάροιθ' εὐπραξίας θεῶν τίς σε φθείρει, i. e. *vices rependens prioris felicitatis aliquis deorum te pessumdat.* Pfl.—Σηκός appears to have denoted any *hollow enclosed space*, such as a *stall* for cattle, the *inner sanctuary of a temple*, the *hollow stem* of an olive-tree too old to bear fruit; and it *probably* had the meaning of the *hollow cup* of a balance; according to Eusth. it had that of a weight (= σήκωμα). The verb σηκόω occurs in Plut. in the sense of *weighing, bringing into equilibrium:* e.g. οὕτως οὐ ταῖς ῥοπαῖς σεσήκωται κατὰ βάρος καὶ κουφότητα τῶν σωμάτων ἕκαστον, κ.τ.λ. Hence ἀντισηκοῦν is *to place in a scale a weight sufficient to counterbalance the weight in the opposite scale.*

63. Jn. γεραιᾶς χειρός μου.

64. γεραιᾶς with *αι short*, as παλαιός, El. 497; δείλαιος, Aristoph. Plut. 851. Nub. 1471; πατρῷος, v. 82. *Pfl.*

65. σκολιῷ σκίπωνι χερός. The usual way of explaining this is to suppose, that Hecuba speaks of *leaning on the staff of* her attendant's *arm*, instead of *leaning on her arm*, as *a staff* or *support;* and then adds σκολιῷ (which applies only to the *figurative staff*, not to the *literal one*), to *show* that '*staff*' (σκίπων) is not to be taken literally. This manner of speaking is illustrated by Blomf. on Agam. 81, and Reisig, Soph. Œd. Col. cxviii.; it occurs principally in Æschylus and Pindar.—Hartung considers σκίπων χερός = *a staff for the hand;* and σκολιὸς σκίπων χερός = *a crutch*, or rather, perhaps, *a stick* with a *transverse handle* at the top, for an infirm person to *press upon.*

66, sq. σπεύσω . . . προτιθεῖσα. Jn. σπεύσω προτιθεῖσα βραδύπουν ἥλυσιν ἄρθρων. Βραδύπουν ἥλυσιν ἄρθρων = βραδεῖαν βάσιν ἄρθρων or ποδῶν. (*Pfl.*) The meaning is, "I will make all *the haste that my aged feet will enable me to do.*"

68. στεροπὰ Διός, "*lux dici*," ut v. 709; Διὸς φάος. (*Pfl.*) Trach. 99, of the *sun*, λαμπρᾷ στεροπᾷ φλεγέθων. I am inclined, however, to think Hartung right in referring it here rather to the bright *twinkling* and *flashing stars:* this is supported by Ennius's translation, *O magna templa cœlitum commixta stellis splendidis*, and by the connexion with ὦ σκοτία νύξ. We must suppose that Hecuba, disturbed by her painful dreams, comes forth on the stage before daybreak, whilst the stars are still shining in the heavens.

69. αἴρομαι (*tollor*) is here = αἰωροῦμαι, "*am excited, agitated, kept in anxious suspense:*" ἀντὶ τοῦ ἐπαίρομαι καὶ ὥσπερ ἀνάστατός εἰμι, *Sch.* Cf. Soph. Antig. 111.—H. reads ἐννύχοις· for "our poet writes in other places ἔννυχος φόβος, ἐννύχοις δείμασι (ὀνείροις, δάκρυσιν), νυχίους ὀνείρους, νύχια φάσματα." *Htg.*

71. μελανοπτερύγων. Infra, v. 704, φάσμα μελανόπτερον. Tibull. ii. 1, 90, *somnia nigra.* (Pfl.) Fearful and ominous dreams are sometimes called the birth of black night, and sometimes of the *underworld* (χθών), where *eternal night* prevails. Cf. Hes. Theog. 212; Odyss. 214, 12; Æn. 283, 894. *Htg.* aft. *W.*

72. ἀποπέμπομαι, "abominor," = ἀποδιοπομποῦμαι. *Pfl.*

76. H. reads φοβερὰν ἰδαήν.

78—80. "Sensus est: *Servate filium* meum, *qui solus superstes*

est idemque tanquam ancora ac firmamentum domus meæ est. Objiciat forsitan aliquis non esse solum superstitem Polydorum, sed vivere etiam Helenum, coll. v. 87. Quid igitur facies v. 810, ubi ἄπαιδα se Hecuba dicit, quamvis eodem Heleno [? cf. 87] ac Cassandra vivis? quid Sophoclis Antig. v. 941, ubi superstite Ismene Antigonam chorus τὴν βασιλίδα μούνην λοιπήν vocat? Nimirum, quæ animo dolore perturbato dicuntur, eorum non est tanquam ad amussim veritas exigenda." *Pfl.* [I should prefer omitting τε with Hartung, and reading ἄγκυρ' ἔτ' ἐμῶν· "*who alone (surviving) still as the anchor of my family, dwells in,*" &c. Instead of saying *who alone survives*, she states his present abode (Θρῴκην κατέχει), which *implies* his *still surviving.* Though Cassandra also survives, *she* is not the *anchor* of the royal house; and the whole Tragedy turns on the thought that Polydorus was this.]—"Comparat Porson. Soph. locum apud Brunck. Lex. Soph. p. 47, ἀλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου." *Pfl.*

81. χιονώδη. Androm. 215, ἀμφὶ Θρῴκην χιόνι τὴν κατάφρυγον. *Pfl.*

82. πατρῴου. See on v. 62. Hom. Od. 1, 175, ἦ καὶ πατρώϊός ἐσσι ξεῖνος. Il. vi. 215, ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός. *Pfl.*

83. Observe the *syllaba anceps* at the end of an anapæstic monometer, which *also* closes a sentence.

85. ἀλίαστος. According to Buttm. Lex. p. 405, the primary of λιάζω is *to bend* or *turn* (κλίνειν). Hence ἀλίαστος, *unbending, unyielding;* and hence *violent, uncontrollable, incessant* (of *tumult, battle, lamentation,* &c.). Musgrave properly translates the passage, *non solet mens mea adeo indesinenter horrescere et trepidare:* the *implied* notion is, '*therefore* there must be some very peculiar cause for my *present continual agitation.*' This does not involve the absurdity which Hartung attaches to it, of assuring us that Hecuba is *not always and incessantly trembling with apprehension;* what she says is, that *she never experiences this kind of long-continued agitation.* It is not necessary, therefore, to adopt, with him, a mere conjectural emendation.

87. θείαν . . ψυχήν· εἶπε δὲ ψυχὴν Ἑλένου ἐπειδὴ τεθνηκεὼς ἦν, Κασσάνδραν δὲ καὶ οὐ Κασσάνδρας ἐπειδὴ ζῶσα ἦν (*Schol.*). And this is probably the true account (though inconsistent with Virgil's account of his marriage with *Andromache*, and interview with Æneas. Hecuba *twice* asserts (v. 414, 792) that she has lost all her children. Helenus was probably, therefore, *really* dead, as Cassandra is *virtually* so in consequence of her degraded position.—θείαν. So Virg. says of Helenus, Æn. iii. 373, *atque hæc deinde canit divino ex ore sacerdos.* Hom. calls him (Il. vi. 76), Οἰωνοπόλων ὅχ' ἄριστος. Cf. Soph. Philoct. 604. *Pfl.*

93. καὶ τόδε δεῖμά μοι· ἦλθ', κ.τ.λ., "*and this, too* (which follows), *is a source of apprehension to me: there came,*" &c. A *colon* would, therefore, be better than a *full stop* after δεῖμα. Hartung, with all the Scholiasts, would remove the point altogether, and join καὶ τόδε δεῖμά μοι ἦλθ' . . . . φάντασμα = *namely*, the apparition, &c. He reads καὶ τόδε δεῖμά μοι ἦλυθεν ὑπὲρ ἀκροτάτας (for ἄκρας) . . . .

94. τύμβου κορυφᾶς. It is not at all necessary to suppose (with the Schol.) the erection of a *cenotaph* on the *Thracian* coast. The

sepulchral mounds of the ancients were small *hills*. If, then, the ghost of Achilles appeared on the summit of such a *hill* (or *barrow*) on the *Trojan coast*, it might easily be seen by the Grecian fleet, as it was sailing at a distance along the coast of Thrace. *Htg.*

110. **δόξαι**, "*to have been determined.*" Cf. Gr. 782 (626).

112. **ὅτε**, "*quum:*" **οἶσθ' ὅτε ἐφάνη** refers more to the *circumstances* that attended his appearance *at that time*, than **οἶσθ' ὅτι** would do.—**οἶσθ' ὅτε**, = "*you know how that it then*" (happened, &c.): **οἶσθ' ὅτι** is simply "*you know that*" (it happened, &c.). *Htg.* Xen. Cyr. 1, 6. 8, **μέμνημαι καὶ τοῦτο, ὅτε σοῦ λέγοντος συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν·**

113. **σχεδία**, "*a raft:*" here as a general term for *bark, ship.*—**ἔσχε**, "*retinuit.*"—**πρότονος**, "*a haulyard;*" a rope for hauling up and staying the sail.—**λαῖφος**, "*sail*" (in poetry). Its original meaning was that of an *old ragged garment* (unless *coarse stuff, sackcloth*, is the original meaning, combining the two notions). **ἐπερειδ. λαίφ.** (acc.) **προτόνοις**, = "*having their sails extended by haulyards;*" called in Lat. Gramm. '*the Greek construction,*' e.g. *lœvâ, suspensi loculos*, &c. Hdt. 1, 180, **τὸ ἄστυ—κατατέτμηται τὰς ὁδοὺς ἰθείας** = **αἱ ὁδοὶ τοῦ ἄστεος κατατέτμηνται ἰθεῖαι.**

116. **τοῖ δή.** Gr. 1459, 1, § 721, 1 fin.

117. **στέλλεσθ'** : **στέλλεσθαι** = proficisci; lit. *mittere se* or *parare se* (sc. ad *profectionem*), especially of a *sea-voyage*, according to the ancients.—**ἀγέρασστος** ("*unhonoured*") seems to imply the existence of a verbal form, **γεράζω**: but no such form exists. Compare *onustus*, &c., in Lat. Il. 1, 118, **ὄφρα μὴ οἷος Ἀργείων ἀγέρασστος ἔω.**

119. **δίχα χωρεῖν** (lit. *bifariam ire*, to go in two directions, =) "*to be divided.*" So Hdt. 6, 109, **ἐγίνοντο δίχα αἱ γνῶμαι.** Helen. 767, **ἐς ταὐτὸ κἀμοὶ δόξα μάντεων πέρι χωρεῖ γέροντι.** [Aristæn. I. Ep. 6, p. 17, **δίχα μοι γέγονε τὰ νοήματα.**] Iph. T. 1358, **λόγοι δ' ἐχώρουν.** *Pfl.*

121. **δοκοῦν**, acc. absol. = *quum videatur, quum videretur.* So **δόξαν**, *quum visum sit* (or *esset*); **δεδογμένον**, &c. Gr. 1140 (863), §§ 700, 2.

122. So **τὸ σὸν σπεύδειν** = "*tuis commodis studere,*" without **ἀγαθόν**, both in prose and verse. Soph. El. 251, **τὸ σὸν σπεύδουσ' ἅμα καὶ τοὐμὸν αὐτῆς.** Plat. Gorg. p. 455, C. **καὶ ἐμὲ νῦν νόμισον καὶ τὸ σὸν σπεύδειν.** Cf. v. 1175, 1201. *Pfl.* Similar phrases are **τὸ σὸν προτῖμᾶν, σκοπεῖν**, or **ὁρᾶν**, Stallb. ad Pl. Gorg. l. c.

123. **βάκχη.** The person meant is *Cassandra*, the prophetess (Priam's daughter); here called a *Bacchanalian*, as **Μαινάς**, El. 1032. Troad. 415.—**ἀνέχων**, lit. "*upholding;*" then, *not disdaining, honouring, respecting.* Construe *from regard to* . . . . = **τιμῶν καὶ περιποιούμενος καὶ γὰρ οἱ ἀνέχοντές τι καὶ ἀνακουφίζοντες φροντίδος τοῦτο ἀξιοῦντες ἀνέχουσι,** *Soh.* The metaphor, according to Htg., is from the earth, which *sustains* and *cherishes* the vegetable creation. This explanation seems inconsistent with such passages as those quoted by Pfl. Pind. Pyth. 2, 88, **χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν, ὃς ἀνέχει ποτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος.** Cf. the very similar passage in Soph. Aj. 211, **λέγ', ἐπεί σε λέχος δουριάλωτον Στέρξας ἀνέχει θούριος Αἴας.** *Pfl.*

124. λέκτρ', "*torus* = *connubium.*" ἔχων δὲ λέκτρα καὶ γυναῖκ' ὁμόσπορον, Soph. Œd. R. 26. The apparition had not expressly *demanded* the sacrifice of *Polyxena*, nor, indeed, in so many words, the offering of any sacrifice. But it was so obvious, that *if* any *sacrifice* were required, Polyxena the royal maiden, who was beloved by Achilles, must be the sacrifice intended by that hero, and that she would be fixed upon as the most appropriate offering by the Greeks; that it is *twice asserted* (vv. 46, 383), that the sacrifice of *Polyxena* was demanded; and, for the same reasons, Agamemnon would feel sure that the lot would fall upon her, if at all, to the grief of his beloved Cassandra and her mother.—Htg. (who also advocates the opinion that *Polyxena* was not demanded *by name*) adds, that "the *voice* of the ghost would be of such kind as the voices of ghosts generally are, so that those who heard it might afterwards doubt whether they had really heard, what they at first believed themselves to have heard."

125. τὼ Θησείδα, Acamas and Demophôn, who are not, however, mentioned by Homer, though famous in the Cyclic poets.—Ὄζω Ἀθηνῶν. Cf. the Hom., ὄζος Ἄρηος (Il. 2, 540, &c.): ὄζος, "*a suckling, a shoot, sprout,* or *young tree,*" springing from the root of its parent; conveying the notion of *freshness* and *vigour*. The sons of Theseus, restrained by no such considerations as Agamemnon, stoutly maintain that the deserts of Achilles were so great, that his Manes must be appeased at any price.

126. i.e. they did indeed make *two* speeches, but agreed in *one* sentiment.

129. αἵματι χλωρῷ. Cf. Soph. Trach., ἐκ δὲ χλωρὸν αἵμά που πέπωκεν ἤδη. "*Decolorem* Cicero vertit, sed *vivum* sive *animantem* significat." *Ellendt.*

130. Jn. οὐκ ἐφάτην πρόσθεν ποτέ, κ.τ.λ., i.e. "negaverunt *se unquam antepositurosⁿ*," &c. Cf. Gr. 1172 (878), § 738, Obs. 3.

132. λόγων κατατεινομένων. Κατατείνειν (lit. *intendere, contendere*), = contente, id est, *continenter et fuse dicere.* Cf. διὸ κατατείνας ἐρῶ τὸν ἄδικον βίον ἐπαινῶν, Pl. Pol. 2, 358. But it is better to suppose κατατείνεσθαι to mean, to be *prolonged with vehemence.* Pl. Pol. 1, 329, C. has ἐπειδὰν αἱ ἐπιθυμίαι παύσωνται κατατείνουσαι καὶ χαλάσωσι, where the word is explained *intentus*, h. e. *vehemens, sum.*

134. κόπις (distinguished by its accent from κοπίς *an axe*), "*Callidus ac veterator.* Vulgo ejusmodi hominem δημοκόπον dicebant." *Pfl.*

143. ὅσον οὐκ ἤδη, ("*only*) *so much as not immediately*" = *almost immediately.* Thuc. vi. 34, οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῷ εὖ οἶδ' ὅτι ἤδη εἰσὶ καὶ ὅσον οὔπω πάρεισι. *Pfl.*—Hartung argues strongly against ὑπὸ γαῖαν. "In Alcest. 918, the MSS. have ὑπὸ γαῖαν, whilst, on the other hand, in Hippol. 187, all, except Par. A, have ὑπὸ γαίας, and here again ὑπὸ γαῖαν: for the word ὑπογαίους in Aug. a, like the ὑποχθονίους of the Scholiasts, is merely an interpretation. The sense is the same in all, and therefore the reading which suits one must suit the rest; for the mere variation of a letter in different MSS. is of very little moment. Now no writer would say ὑπὸ γῆν εἶναι, but ὑπὸ γῆς εἶναι. Ὑπὸ γῆν would express or

imply *motion towards* a place, the region of the earth. Comp. examples of the use of the acc. case in Ellendt's Lex. Soph., and also of ὑπό with the gen. Soph. Antig. 1087, τοὺς ὑπὸ χθονός. Elect. 829, ὑπὸ γαίας ἀνάσσει, and 1409, οἱ γᾶς ὑπαὶ κείμενοι. Trach. 1087, τὸν ὑπὸ χθονὸς ... σκύλακα. On the other hand, the two instances of the acc. cited by Matthiæ, Herod. 2, 127, and Æschyl. Eum. 950, prove nothing, except that there are variations in other MSS. as well as those of Euripides."

144. πῶλος, lit. "*colt, filly*," which, like μόσχος, "*calf*" (205, below), is used of a young person in the Tragedians. Androm. 621, κακῆς γυναικὸς πῶλον. Hipp. 545, of Iole, τὰν μὲν Οἰχαλίᾳ πῶλον ἄζυγα λέκτρων. *Pfl.*

145. ὁρμᾶν, trans. In this its original sense ("*movendi et excitandi*") it is much less common than in its intrans. meaning. Cf. ἦ ῥά σε Ἄρτεμις ὥρμασε ... ἐπὶ βοῦς ἀγελαίας (= *instigavit*). Soph. Aj. 175.

146. ἴθι [πρὸς] ναούς, ἴθι πρὸς βωμούς. Cf. line 28. Altar and temple are very commonly thus coupled together. Androm. 116, κοὐδὲν σ' ὀνήσει δῶμα Νηρῆδος τόδε, Οὐ βωμὸς οὐδὲ ναός, ἀλλὰ κατθανεῖ. Ion. 1275, ἀλλ' οὔτε βωμὸς οὔτ' Ἀπόλλωνος δόμος Σώσει σ'. Helen. 872, Τροίας δὲ σωθεὶς κἀπὸ βαρβάρου χθονός. *Pfl.*

148. κηρύσσειν θεούς, (*lit.* "to proclaim the gods aloud," =) *to invoke* the gods with a loud cry.

151. ὀρφανὸν παιδός. Androm. 308, τεκέων ὀρφανοὶ γέροντες. Cf. Pind. Ol. 9, 65. El. 914, ὀρφανὴν φίλου πατρός. Or. 1136, νύμφας τ' ἔθηκαν ὀρφανὰς ξυναόρων. *Pfl.*

152. Jn. προπετῆ τύμβου, "*falling down before* (or *at*) *his tomb.*"

154. χρυσοφόρου, i. e. "*which used to be adorned with gold.*" (Htg.) But might she not deck herself out like a victim for the sacrifice? Pors. compares Hom. Il. 2, 872, ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἡΰτε κούρη.—νασμός, "*stream*," from νάω, *to flow.* Cf. κρῆναι νάουσι, Il. 21, 197.

155. ἐπύω, Dor. form of ἠπύω (∞ εἰπεῖν, ἔπος), *to cry aloud*, also (in Hom.) to *roar* (of the winds), to *sound* (of the lyre). The α is, of course, long; the υ is long in Moschus, but (according to Spitzner) regularly *short* in pres. and imperf.

160. τίς ἀμύνει μοι; "*who defends me?*" "*who is there that defends me?*"—[The paraphrases βοηθήσῃ and βοηθήσει suppose the reading to be ἀμύνῃ, although this has been changed into the indic. by one of the Scholiasts, who contends that the interrogative τίς can only be used with that mood or with the optative. How utterly unfounded this notion is, may be at once proved by the Homeric verse, τίς τοι ἔτι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; For the use of the third person of the deliberative conjunct., see Gr. 802 (642) § 427, 2. The indicative here would be meaningless, unless one supposes that the present could be made to stand for the future. *Htg.*]

162. φροῦδος = "*is gone*," "*is dead.*" Gr. 634 *b* (517) § 376. Ἀντίλοχος αὐτῷ φροῦδος, Soph. Phil. 423.

163. ποίαν (sc. ὁδὸν) στείχω. Gr. 942 (745) § 548, *c.*

164. ἥσω, sc. ἐμαυτόν. "In his" (says Lobeck, speaking of ἵημι and its compounds, as used intransitively) "pronomen omissum dici-

mus, quod et sæpissime adjicitur et facillime premitur, quia, quidquid agit quisque, ad *se* potissimum refert," ad Soph. Aj. v. 250.

165. **τις θεῶν ἢ δαίμων.** Cf. Electr. 1233, ἀλλ' οἴδε δόμων ὑπὲρ ἀκροτάτων Φαίνουσί τινες δαίμονες ἢ θεῶν Τῶν οὐρανίων. (*Pfl.*)—"With regard to the difference between θεοί and δαίμονες, we are told by the Scholiasts, that the former are of a higher rank than the latter, that Jupiter himself is never called a δαίμων, and that the name is improperly given to the other gods. The δαίμονες answer to the *genii* of the Latins, and are the more comprehensive, as θεοί are the more restricted idea. Every spirit is a δαίμων, and their number is unlimited; but θεοί are only the known deities of the heathen mythology. Euripides distinguishes the two classes also in Electr. 1220, and Medea, 1352." *Htg.*

166. **ἐνεγκοῦσαι,** "*who have brought*"="*who have brought* me tidings of" [Plat. Crit. 43, 6, ἀγγελίαν φέρων χαλεπήν]; but it is often used with acc. of the tidings brought, e.g. ὦ πόποι· ἀνάριθμα γὰρ φέρω πήματα, Soph. Œd. R. 168.

172. "Ridet hunc locum Aristoph. Nub. 1161, ubi filium Strepsiades compellat his verbis, ὦ τέκνον, ὦ παῖ, Ἔξελθ' οἴκων, ἄιε σοῦ πατρός." *Pfl.*—**αὐλάν,** the "*tent*" of the captives.

177. **ἀΐω** (like ἀκούω) = *audivi*. Gr. 767, *g* (614, *d*) § 396.

180. **ἐξέπταξας** (= ἐξέπτηξας), "*hast scared me forth*;" οἴκων, gen. aft. ἐξέπταξας. The comparison with a *bird* (as an example of *timidity*) is of course common in the *poetry* of all languages. Pfl. quotes Herc. F. 974, ἄλλος δὲ βωμόν, ὄρνις ὥς, ἔπτηξ' ὕπο. Cycl. 407, ἄλλοι δ' ὕπως ὄρνιθες ἐν μυχοῖς πέτρας Πτήξαντες εἶχον.—Πτήσσειν is usually intransitive (*to cower*, &c., from fear); but it is used transitively *once* by Hom. (Il. 14, 40), πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. [Al. πῆξε or πλῆξε; but vid. Spitz. ad loc.]

182. **φροίμιά μοι κακά.** Cf. Troad. 707, τί δ' ἔστιν, ὥς μοι φροιμίων ἄρχει κακῶν. *Pfl.* μοί, Gr. 923 (728) § 600, 2.

184. Hom. Il. 1, 363, ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἰδομεν ἄμφω.—**δαρόν** (diu) = δηρόν, a form which, as Porson observes, never occurs in the Tragedians.

185. **δειμαίνω,** τί ποτ' ἀναστένεις, "metuo, *dum dubito*, quid tandem ingemiscas." Cf. Soph. Aj. 793, ὥστε μ' ὠδίνειν, τί φύς. *Pfl.*

189. Jn. κοινὰ γνώμα Ἀργ. ξυντείνει (lit. "*tends unanimously*" = *is bent upon* or *has fully resolved*) σῴξαι σε, γέννα [= "*mea soboles*"] πρὸς τύμ. Πηλείδα [= Πηλείδου]. The reading is, however, doubtful. The difficulty of that in the text is the voc. γέννα, which is not elsewhere found *alone* in this way as a voc. = *my child*.

193. **ἀμέγαρτα κακῶν.** ἀμέγαρτος (ἀ. μεγαίρω), lit. "*unenviable*;" then (by *litotes*) the *very opposite* of what *is enviable*. So in Hom. *dreadful*, *severe* (πόνος), and of persons *wicked*, *vile*, &c.

203. **παῖς ἄδ',** i.e. ἐγώ. Gr. 1015 (796, *b*) § 655, 4.

207. **ἁναρπαστός,** "*snatched* (*torn*, *dragged*)." Soph. El. 848, ὃς γὰρ ἔτ' ἦν, φροῦδος ἁναρπασθείς. *Pfl.*

208. **λαιμότομος,** lit. "*with my throat cut*" (λαιμοτόμος, *cutting the throat*, e.g. χείρ, Iph. Taur. 444). λαιμότμητος is also used by Eur. Γοργοῦς λαιμοτόμων ἀπὸ σταλάγμων (*drops from the head*

of the Gorgon which had been cut off), Eur. Ion. 1055. [λαιμός, *throat, gullet*, Hom.]

210. κεῖσθαι is almost a *verbum proprium* of the dead. Soph. Antig. 76, ἐκεῖ γὰρ ἀεὶ κείσομαι. Eur. Phœn. 1282, θανοῦσι δ' αὐτοῖς συνθανοῦσα κείσομαι. Suppl. 1063, πόσει γὰρ συνθανοῦσα κείσομαι. *Pfl.*

213. λώβ. λύμαν τε, in apposition to βίον, "*my life, which is one series of ill-treatment and outrage,*" or "*which is made up of ill-treatment and outrage.*"

214. μετακλαίομαι. "Elmsleius (Med. 965) vulgatum (μετακλαίομαι) sic intelligi voluit, ut ibi μετατίνομαι dictum censuit, quod interpretatus est *simul gemo, in partem doloris venio.* At non hæc est illius præpositionis potestas, sed ut potius vel *tempus* significet, vel *commutationem status.* Quare utroque in loco *pœnitendi* significatio inhærere illis verbis videtur." (*Herm.*)

216. καὶ μήν, the regular formula to introduce a new person on the stage.—"*Lo! See!*"

219. κραίνειν, "*perficere;*" κραίνειν ψῆφον is *to come to a vote*, to vote and settle the question finally. The phrase is used by Æsch. Suppl. 921, μία ψῆφος κέκραναι. Pfl. quotes from Eur. Troad. 779, and Androm. 1271.

221. χῶμα, "*agger.*" "Veteres tumuli terræ aggestus erant (Anglicè *barrows*) et χοῦσθαι dicebantur." *Blomf.*—πρὸς χ., *turning* towards it (*Mth.*, § 591, *e*).

223. Jn. θύματος δὲ τοῦδε ἐπιστάτης, κτλ.

225. οἶσθ' οὖν ὃ δρᾶσον; "*scin' igitur, quæ tibi faciendæ sunt?*" Anglicè, "*knowest thou what thou hast to do?*" Sic Plaut. Rud. iii. 5, 18, "*Tange, sed scin' quomodo?*" "Ratio hujus formulæ eadem esse videtur ac si dicatur, vocum transpositione factâ, δρᾶσον οἶσθ' ὅ." *Herm.*—μήτ' ἀποσπασθῇς βίᾳ. Ulysses forbids, by implication, the conduct that will make it necessary for him to tear her away by force (i.e. the vehement clinging to him as a suppliant).

227. γίγνωσκε δ' ἀλκήν, i.e. "*but know* [= estimate correctly] *the power of resistance that you possess* [i.e. how small it is], *and recognise the* [inevitable] *presence of evil to be suffered by you.*"

228. σοφόν τοι. "Particulam τοι in gnomis amant Tragici." (*Porson.*) Hecuba is unwilling to compromise her dignity by unseemly lamentations, or by struggling with the soldiers who are leading off her daughter; but she tries to soften the heart of Ulysses by such representations, as cannot fail to move him, if the cold politician still retains a particle of human feeling. (*Htg.*)

231. κἀγὼ γὰρ οὐκ ἔθνησκον, κ.τ.λ. = καὶ γὰρ ἐγὼ οὐκ ἔθνησκον (Sch.), "*for I, too, did not die, when I should have died.*" By '*herself, too,*' she means herself, like so many others, who appear to have been saved from death that they may be reserved for greater evils. So Herm. I prefer this both to Pfl.'s explanation, "Grave instat certamen, quod ego, quæ sola Polyxenæ salutis spes relinquebatur, et ipsa misera sum;" and to Hartung's, "*I, alas! did not die, when I ought to have died, and therefore also I must not now shun the humiliation which would have been unsuitable to my former condition.*"

236. σοὶ μὲν εἰρῆσθαι χρεών, "*a te peroratum esse convenit, nos autem, qui interrogamus, audire debes.* Ita hæc et tempus perfectum

εἰρῆσθαι et pronomen σοί intelligi jubent." (*Herm.* aft. *Musgr.* and *Br.*) "Alludere videtur Poeta ad solennem perorandi formulam. Julianus, Ep. 35, in fine, εἴρηται, φασὶν οἱ Ῥήτορες, ὅ γ' ἐμὸς λόγος. Æsch. Eumen. 713, εἴρηται λόγος. (*Musgr.*) εἴρηται λόγος, Or. 1196. Phœn. 1012, infra 1260, εἴρηται γάρ. *Br.*" (*Htg.*)

241. "Ulysses, ut Trojanos dolo deciperet, αὐτόν μιν πλήγυσιν ἀεικελίῃσι δάμασσε, ut ipse narrat in Odyss. 4, 244, quod Euripides ita accepisse videtur, ut et vultum vulneraverit. Plutarch. de Fort. Rom. t. vii. p. 258, αἷμα συμμεμιγμένον ἱδρῶτι σταλάζοντες. Æsch. Choeph. 1058, de Furiis, κἀξ ὀμμάτων στάζουσιν αἷμα δυσφιλές." (*Jacobs.*)—"Ὀμμάτων ἄπο minus urgendum, neque ipsi magis oculi, quam τὰ ὑπώπια intelligenda. Egregie in hanc rem facit Iphig. T. 1373, ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρᾳ Κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν. Is, credo, habitus atque ea deformitas oris verberibus cæsi decent hominem infimæ sortis, cujus tum falsam speciem πολύτλας ille induerat." (*Pfl.*) Another interpretation, given by the Scholiast (and adopted by Matthiæ and Boissonade), is, that φόνου σταλαγμοί denote *tears shed at the prospect of death.* The Schol. asserts that αἱμάτινα δάκρυα was a *usual* expression = φονικὰ δάκρυα, and Photius and others (quoted by Pfl.) gives αἵματι κλαίειν as a proverbial expression.

242. ἄκρα καρδία = "*the surface* only *of my heart:*" the impression made was no superficial one; the wound was more than *skin deep.*

245. ταπεινός "de supplice, ut Or. 1410, ὄμμα δακρύοις πεφυρμένοι ταπεινοὶ ἕζοντο. Androm. 165, πτῆξαι ταπεινὴν προσπεσεῖν τ' ἐμὸν γόνυ." *Pfl.*

246. ὥστ' ἐνθανεῖν γε. "Particula γέ et hoc loco et sæpe in responsionibus ita ponitur, ut et confirmet quod alter dixerat, et novum quid ac sæpe majus adjungi indicet." (*Pfl.*) — ἐνθανεῖν πέπλοις = *became dead,* (i.e. *numb*) *in thy garments.* Pfl. quotes Achill. Tatius, to prove that *our* way of speaking of the hand or fingers, as *being dead,* was also a Greek idiom: καὶ ἐοίκασιν ἀποθνήσκειν οἱ δάκτυλοι.

251. κακύνεσθαι (= *facere se malum*), "*to behave like a bad man,*" *to disgrace oneself.* "κακίζεσθαι est *vituperari ut malum,* κακύνεσθαι *revera malum esse.* Plato, τρόπον ὃν κακύνοιτο, p. 1054, E." *Musgr.*

253. ὅσον δύνῃ = ὅσον ἂν δύνῃ, the regular form in prose with a present or fut. tense, when the relat. is used *hypothetically* or *indefinitely.* Gr. 1251 (924) § 828, 2.

255. μηδὲ γιγνώσκοισθέ μοι, "*and may I never be acquainted with*—," &c.

258. ἀτάρ, κ.τ.λ. τί σόφισμα is the *complement of the predicate:* "*but what sort of a clever stroke do they take this to be?*" or, "*in what respect do they imagine this to be a clever stroke?*" As, however, in the *poets,* the article is *sometimes* omitted with οὗτος (though less commonly than with ὅδε, as in the next line), σόφισμα τοῦτο may be the *object,* and τί alone the complement of the predicate, "*what do they take this clever stroke of theirs to be,* that they," &c.—ἀτάρ is very frequently used as the '*but*' of abrupt termination, when the speaker

checks himself by a question ('*but why* —,' &c.). Cf. Gr. 1451 (1043) § 771, 3.

259. ὁρίζειν, "*to limit*" = *to determine*. The construction ὁρίζειν ψῆφον φόνου ἔς τινα, *to determine upon a vote of death against a person*, is poetical. In the Ion. 1222, Eur. has the construction ὁρίζειν ψήφῳ, with *acc.* and *inf.*, Δελφῶν δ' ἄνακτες ὥρισαν πετροβρίφῃ Θανεῖν ἐμὴν δέσποιναν οὐ ψήφῳ μιᾷ.

260. τὸ χρῆν, "*duty*," "*a sense of duty*." χρῆν = χρῆναι, a form recognized by Eustathius, Od. 10, p. 1647, 37. Il. 9, p. 751, 54. (*Pfl.*) —ἐπήγαγ' ἀνθρωποσφαγεῖν, "*induxit ut homines mactent*." Gr. 1037 (809), § 669.

265. χρῆν, Gr. 790 (632) § 858, 3.—προσφάγματα, a plural noun is often placed in apposition to a singular one by the Greeks. "Cf. Orest. 1053, καὶ μνῆμα δέξαιθ' ἕν, κέδρου τεχνάσματα, where see Porson." *Pfl.*

268. ὑπερφέρουσαν = "*excellentem*." So Hdt. 4, 74, ταύτῃ δὲ [τῇ παχύτητι] πολλῷ ὑπερφέρει ἡ κάνναβις. And Soph. Œd. Tyr. 381. It has more commonly a gen. of the *thing surpassed*: ῥόδα ὀδμῇ ὑπερφέροντα τῶν ἄλλων, Hdt. 8, 138. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν, Th. 1, 84.

269. ἡ Τυνδαρίς = Helen, the daughter of *Tyndarus* and *Leda*.

271. τῷ . . . . λόγον, i. e. τήνδε τὴν ἅμιλλαν λόγου ἀμιλλῶμαι τῷ δικαίῳ, "*thus far my address contests the point of justice with you*;" or, "*to the question of right I oppose this argument*." Observe the ὅδε, *not* referring to what follows. Cf. Eur. Hipp. 971, τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις; *Rost.* ap. *Pfl.*

278. μηδὲ κτάνητε. "Recte ad pluralem transiit: nam ὁ ἀποσπάσων unus est Ulixes, οἱ ἀποκτενοῦντες omnes Græci, quorum consensu cædes decreta erat." *Pfl.*

280. παραψῦχή (παραψῦχειν, *refrigerare*), properly "*a refreshment*" = *a consolation*, &c. It has the short vowel of aor. 2, as διατρῖβή, from τρῖβειν, &c. Of course it is the *predicate*.

281. Hom. Il. 6, 429, Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ, Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. *Pfl.*

283. πράσσειν, Gr. 1087 (830) § 405, obs. 2. Pfl. gives the following distinction: "Paullo rarius quam aoristus *præsentis infinitivus* adjungitur verbis οἶμαι, δοκῶ, νομίζω, ἐλπίζω aliisque ejusdem generis, ubi communis usus futurum requirebat. Ac fit hoc plerumque cum quodam, quamvis levi, sensus discrimine. Velut, quod hoc loco legebatur, πράξειν si retineas, refertur sententia ad τοὺς κρατοῦντας, qui, si prospera fortuna utantur, haud constantem fore rerum secundarum sortem sperare debeant. Contra si librorum plurimorum auctoritati obsequuti πράσσειν legamus, generalior est sententia, qua eos, qui sint felices, non semper æquam habere fortunam existimare jubemur. Simillimus locus Troad. v. 1204, θνητῶν δὲ μωρὸς ὅστις εὖ πράσσειν δοκῶν Βέβαια χαίρει. Alc. 1091, μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς; Lysias, c. Alcib. 2, § 12, ὑμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοντας τὴν ψῆφον φέρειν, ἥνπερ ὅτε ᾤεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν. Isocrat. Archid. § 69, μὴ γὰρ οἴεσθ' αὐτοὺς μένειν ἐπὶ τούτοις. Anthol. Pal. 5, 186, μή με δόκει πιθανοῖς ἀπατᾶν δάκρυσσι, Φιλαινί." *Pfl.*

284. ἦν ποτε, sc. εὐτυχοῦσα. Pfl. warns against this, and understands εἶναι = *to be, to have an existence worth speaking of* (= in *aliquo numero esse, rebus florere*). This seems too artificial.

286. ὦ φίλον γένειον. The ancient Greeks used to touch with their hands the chin of one whom they endeavoured to move by their supplications; hence ὦ ... γένειον, *thou whose chin I am touching.* "Leges et instituta respicit *Atheniensium.* Memorabilis est lex περὶ ὕβρεως apud Demosth. in Mid. p. 529, quæque de eâ dicit orator." *Herm.*

288. παρηγόρησον, ὡς, κ.τ.λ., "*persuade them that it is,*" &c. Herm. translates ὡς by '*nam,*' and makes the clause contain the argument by which *Hecuba* endeavours to persuade Ulysses: but (as *Htg.* observes), if Ulysses is to say any thing before the council different from what he has already said, he must be in a condition to bring forward other arguments; and these must be suggested by the same Hecuba, who is trying to persuade him to recall the advice which he has given.—φθόνος, "*ira deorum sive Nemesis.* Iphig. Aul. 1084, μή τις θεῶν φθόνος ἔλθῃ." *Musgr.*

293. κακῶς λέγειν = "ἀπιθάνως λέγειν. Troad. 914, ἴσως με, κἂν εὖ κἂν κακῶς δόξω λέγειν, Οὐκ ἀνταμείψει. Etenim quemadmodum recte dicitur τὸ ἀξίωμα τὸ σὸν πείσει, *tu pro auctoritate tua persuadebis,* ita ineptam habet sententiam illud alterum, τὸ ἀξίωμα τὸ σὸν κακῶς λέγει, *parum probabiliter dicis, quatenus magnam auctoritatem habes:* nisi si quis de ejusmodi homine loquatur, cujus fidei gravitas officiat, quod caderet in Antiphontem illum Rhamnusium, formidabilis eloquentiæ virum, non cadit hoc loco in Ulixem. Alia res est, si verba illa κακῶς λέγειν non de iis accipiamus, quæ quis minus diserte dicat, sed de rebus, quæ ab eorum, qui audiunt, utilitate abhorreant. Ac fieri hoc posse docuit Matthiæus coll. Phœn. 1649, οὔκ, ἢν πονηρά γ' ᾖ κακῶς τ' εἰρημένα. Jam vero illud etiam recte dicitur, τὸ ἀξίωμα τὸ σὸν κακῶς λέγει, siquidem auctoritatis vis non in bonarum tantum rerum commendatione cernitur, sed eadem uti licet vel potius abuti ad malas ac parum commodas obtinendas." (*Pfl.*) [*Htg.* is, I think, right in adopting λέγῃς, as Elmsley does without remark, at Eur. Heracl. 897. His words are: "The testimony of Ennius (whose translation of the passage, '*hæc tu etsi perverse dices, facile Achivos flexeris, Nam opulenti quum loquuntur,*' &c., evidently shows that he read λέγῃς) is worth more than that of the MSS., all of which are of a much later date. But a better guide than either is the sense of the passage, '*Even if your arguments and the cause itself were wrong, yet the estimation in which you are held, would ensure you success;*' for κακῶς λέγειν signifies *to be wrong,* and εὖ λέγειν *to be right,* a fact of which most of the commentators and translators seem to have been ignorant. So much for the subtle distinctions of Matthiæ, Pflugk, and Hermann. All the other editors follow Muretus. Those who prefer λέγῃ must adopt the reading of the Par. cod. A, and Flor. A, κἂν κακῶς τὸ σὸν λέγῃ, an arrangement by which the parenthesis is cancelled, and ἀξίωμα is made the subject of both propositions. But, as Porson justly observes, τὸ ἀξίωμα τὸ σὸν λέγει (*votre excellence dit*) is a modern rather than an ancient form of expression."]

295. δοκοῦντες, "*nobiles.*" So Pind. Nem. vii. 30, ἀλλὰ κοινὸν γὰρ

ἔρχεται κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα. And Eur. Troad. 608, ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω Τὸ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

296. οὕτω στερρὸς—ἥτις. Cf. Gr. 1248, *d* (923, *d*) § 836, 5.

299. Ulysses in his answer entirely passes over Hecuba's principal argument, (that such sacrifices are inhuman, and that the ghost of the departed hero would not desire the blood of a fellow-creature, and, least of all, that of Polyxena,) and replies to her second, (that he was bound by every feeling of gratitude to save her child,) by the wretched sophism that, as Hecuba had rescued *his* person alone, so was he bound to rescue *her*, and no other.—διδάσκου, "*docilem te præbe.*"—τὸ θυμούμενον = "*anger, resentment, passion.*" Gr. 1152 (869, *g*) § 436, Obs. 1, γ.

300. ποιοῦ φρενί, "*existima.*" ποιεῖσθαι = ἡγεῖσθαι. *Pfl.*

308. μηδὲν φέρηται . . πλέον. φέρεσθαι = *to carry off* (for oneself) = to receive, &c. Orest. 660, δεῖ γάρ σ', ἐμοῦ πράσσοντος ὡς πράσσω τὰ νῦν, Πλέον φέρεσθαι. So τὰ πρῶτα, τὰ δεύτερα φέρεσθαι. Rhes. 162, ἄξιον μισθὸν φέρεσθαι. *Pfl.*

309. ἡμῖν . . ἄξιος τιμῆς, "*dignus qui a nobis honorem accipiat.*" Alcest. 440, ἀξία δέ μοι Τιμῆς. (*Pfl.*) Gr. 904, *b* (716) § 600, 1.

311. οὔκουν. Gr. 1495 (1053, *o*) § 791, obs.—εἰ βλέποντι μὲν . . ἐπεὶ δ' ἄπεστι, κ.τ.λ. Remark (1) the connexion of notions *dissimilar* in form, but equivalent in sense, by μὲν . . . δ': (2) that the clause with μέν may naturally be resolved by *whereas, whilst*, or *though*, since it contains the *reason* of the statement made in the next clause. Gr. 1458, *o*. § 764, *c*.—βλέποντι, "*viventi.*" Iph. T. 718, ἐπεί σ' ἐγὼ Θανόντα μᾶλλον ἢ βλέπονθ' ἕξω φίλον. Troad. 628, οὐ ταὐτόν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν. *Pfl.*

317. καὶ μήν, "*atqui,*" or "*et vero, jam vero.*" Gr. 1482, 728, *c*.

319. ἀξιούμενον, "*honoured.*" In this *absolute* sense it is rare, and a genitive may usually be supplied from the context. Orest. 1145, ὃς Ἑλλάδος ἦρξ' ἀξιωθείς, sc. τῆς ἀρχῆς. Soph. Aj. 1114, οὐ γὰρ ἠξίου τοὺς μηδένας, sc. ἠξίου τινός, the τινός suggested by the opposed μηδένας. Eur. Her. 917, ὦ Ὑμέναιε, δισσοὺς παῖδας Διὸς ἠξίωσας, sc. ὑμεναίων. (*Htg.*) This accounts for the *origin* of the use; but even the absence of such a notion to supply a gen. (and *here* the τιμώμενον in 316 may well enough suggest τιμῆς) does not seem to me reason enough to suppose the reading incorrect.

323. ἠδέ, "quod ut Ionicum aspernatos esse Tragicos opinabatur Valckenærius ad Phœn. 1683, vindicavit Porsonus in Advers. p. 37, ed. Lips." (*Pfl.*) It should be observed, however, that in each of the two other passages where Eur. employs it in *trimeters*, it connects *proper names*, which, from the impossibility of either changing them or finding synonymous expressions, cause the poets to tolerate several irregularities in connexion with them, which they did not extend further. (*Htg.*, who on this ground reads οὐδέ.)

324. τητᾶσθαι, "*orbari.*"

326. There is no reason, I think, to join (with Pfl.) κακῶς with τιμᾶν, or to consider κακῶς νομίζειν to be here used in the unusual sense of *to be negligent in the observance of the* (*national*) *custom*, instead of its usual one of, *to have a bad custom.* The use of the present points

to an *assumed condition* of things, rather than to *cases of indefinitely frequent occurrence*. The meaning is, *we, if our custom of honouring the brave hero is a bad one*[1], *shall be* (justly) *charged with folly* [*will allow you to think us fools*]; *but do you barbarians go on, neither looking upon your friends as friends, nor honouring those who have fallen gloriously, that so* &c.

327. **ἀμαθίαν ὀφλεῖν**, "*in stultitiæ crimen incidere*;" = "*to incur the charge of folly*;" "*to be justly charged with folly*" (i.e. *here*, with an *ignorance* of what duty and propriety require). Soph. Antig. 470, σχεδόν τι μωρῷ μωρίαν ὀφλισκάνω. Phœn. 770, πατὴρ δ' ἐς αὐτὸν ἁμαθίαν ὀφλισκάνει. *Pfl.*

328. **οἱ βάρβαροι δέ** = ὑμεῖς δὲ οἱ βάρβαροι. The opposition is between ἡμεῖς and οἱ βάρβαροι δέ = (do) *you barbarians*. "The particle δή would not be so much out of place, as Hermann says, since ἡγεῖσθε and θαυμάζετε are imperatives, as he and one of the Scholiasts properly remark; but here δέ both agrees better with the sense, and has the authority of the scholia, which are also right in explaining ὡς ἄν by ἵνα: for *dummodo* and *si modo* are meanings which neither belong to those particles, nor suit the sense of the passage." *Htg.*

332. Jn. ὡς κακόν (ἐστι) τὸ δοῦλον πεφυκέναι. *Pfl.*

333. **τολμᾶν**, "*perferre, tolerare.*" *Pfl.*

334. **πρὸς αἰθέρα φροῦδοι**, "*in ventos nebulasque cesserunt, irriti fuerunt.*" Suppl. 1155, λόγων δὲ παρακέλευσμα σῶν ἀέρι φερόμενον οἴχεται. Troad. 418, Ἀργεῖ' ὀνείδη καὶ Φρυγῶν ἐπαινέσεις Ἀνέμοις φέρεσθαι παραδίδωμι. Anthol. Palat. 5, 133, ὅρκους δ' εἰς ἀνέμους τίθεμαι. *Pfl.*

335. **μάτην ῥιφθέντες**. Med. 1404, μάτην ἔπος ἔῤῥιπται. *Pfl.*

337. **πάσας . . . φθογγὰς ἱεῖσα**. In πάσας φθογγὰς ἱέναι, the πάσας is virtually equivalent to παντοίας. It implies the using *every* form of *supplication* or *deprecation* (according to the case) that language, with all its *modulations* of tone, can supply. The ἀηδόνος στόμα combines, of course, *variety* of note (tone) and *sadness* (according to the old interpretation of her song).

339. **πρόσπιπτε . . . . γόνυ**. Infra, 737, πότερα προσπέσω γόνυ Ἀγαμέμνονος τοῦδε; Androm. 537, τί με προσπίπτεις; Suppl. 10, ἱκτῆρι θαλλῷ προσπεσοῦσ' ἐμὸν γόνυ. *Pfl.*

340. **πρόφασιν**· αἰτίαν, ἀφορμὴν τοῦ πείθειν. Schol. Andocides c. Alcib. § 17, προφάσεις ἀληθεῖς. Xenoph. de Re Equestri, 8, 16, μικρὰ πρόφασις ἀρκέσει κεῖσθαι καὶ αὐτὸν καὶ τὸν ἵππον. *Pfl.*

344. **μή σου προσθίγω γενειάδος**. See 286.

345. **πέφευγας τὸν ἐμὸν Ἱκέσιον Δία**. "To repulse a suppliant who had seized the hand or embraced the knees or touched the chin of the person whose protection he sought, was an offence against Ζεὺς ἱκέσιος, who was the guardian of all suppliants, and to whom the above-mentioned parts of the body were especially sacred, so that to touch them was deemed equivalent to embracing an altar. Consequently, any one who was resolved not to grant a petition, was

[1] Hermann retains τολμᾷ θ', and follows the forced construction of one of the Scholiasts, τὸ δοῦλον κακόν, ὥστε πεφυκέναι, κ.τ.λ., *servitium quam malum est, si vivendum est in eo.*

obliged to take care (as Ulysses does here) that the suppliant did not touch those parts of his body." (*Htg.*) The meaning, therefore, is, "*you have escaped all risk of offending Zeus, the god of suppliants, on my account;*" i.e. I shall not attempt to supplicate you.

349. **τί γὰρ, κ.τ.λ.** The γάρ refers back to θανεῖν τε χρήσουσ'. *Htg.*

350. **τοῦτό μοι πρῶτον βίου.** "These words have been generally misunderstood, being rendered 'etiam hoc mihi summum vitæ,' (Fix) or 'placed on the vantage ground of life.' The meaning is simply this, that the first dowry which she received from her father on her entrance into life, was this of being a princess or king's daughter. Musgrave and Beck seem to have had this idea when they proposed to read τρόπις βίου: but the text as I have given it expresses the meaning much better." *Htg.*

353. The clause **ὅτου δῶμ' .. ἀφίξομαι** is *epexegetical* of the ζῆλον: and **ἔχουσα**, "*having it,*" is equivalent to *exciting it*, &c., as is often the case with *habere*. The proper meaning then is, that the subject spoken of *possesses the power* of exciting the feeling; so that the *feeling* itself is *attached to it* (as a property or quality). Construe: "*exciting no little jealousy about my marriage, as to whose home and hearth I should visit* (as a bride)." Pfl. has mistaken the passage, "Felicem invidendumque nuptiis redditura virum, cui deducta essem;" but Rost says correctly, "Polyxena enim ex mente procorum loquitur, quorum quisque invido animo ita quæsivisse putandus est: τίνος δῶμ' ἑστίαν τ' ἀφίξεται;"

355. **ἀπόβλεπτος**, "*conspicua.*" Luc. Somn. § 11, ὑπὸ τῶν γένει καὶ πλούτῳ προύχόντων ἀποβλεπόμενος. Nigrin. § 13, αὐτὸς μὲν ᾤετο ζηλωτὸς εἶναι πᾶσι τοῖς Ἀθηναίοις καὶ ὡς ἂν εὐδαίμων ἀποβλέπεσθαι. So *conspectus, conspici.* Pfl.

358. **τίθησιν**, "*disposes me.*" "Rarissima participii substantivi cum alio participio conjunctio. Exemplum tamen occurrit apud Homerum, Il. 19, 80, ἐπιστάμενόν περ ἐόντα, aliud apud Aristoph. Ran. 733, οὔτε γὰρ τούτοισιν οὔσιν οὐ κεκιβδηλευμένοις. Adde Aristot. Φυσ. Ἀκροάσ. 3, 13. Frequens est apud recentiores." *Porr.*

359. **δεσποτῶν . . . . ὅστις.** Ter. Eun. Prol. 1, "*Si quisquam est, qui placere se studeat bonis Quamplurimis, et minime multos lædere, In* his *poeta hic nomen profitetur suum.* Heaut. II. 4. 13, Cujus *mos maxime est consimilis vestrum,* hi *se ad vos applicant.*" Vid. Erfurdt. ad Soph. Antig. 699.

361. **χἀτέρων πολλῶν**, Paris, Deiphobus, Helenus, &c.

362. **προσθείς.** Some MSS. προθείς.—Cf. Herc. Fur. 710, ἐπεὶ δ' ἀνάγκην προστίθης ἡμῖν θανεῖν, and Meleagri Fr. xxii. 2 (xxi. ed. Matth.), τὸ φῶς δ' ἀνάγκην προστίθησι σωφρονεῖν. (*H.*) So προσφέρειν ἀνάγκην. Hip. 282.—**ἀνάγκη σιτοποιός**, *the task of making bread* (necessitatem pistoriam).

363. **σαίρειν δῶμα**, "*scopis verrere domum.* Hunc laborem etiam Hermione adsignat Andromachæ." Vid. Androm. 166. *Ammon.*—**κερκίσιν τ' ἐφεστάναι** (*radiis textoriis insistere*). The loom of the ancients was the *upright* loom. Schol. Barocc. κερκίσιν· ἀπὸ μέρους τὸ πᾶν, κερκίδες κυρίως ὄργανά τινα δι' ὧν συνέχοντο τὰ ὑφάσματα. (*F.*)

365. **πόθεν**, *from some quarter or other* (contemptuously).—(**λέχη**) **τυράννων ἠξιωμένα** (my couch), *judged worthy of kings* (not, "*wooed by princes*," Ox. Tr.).

366. **χρανεῖ.** Hipp. 1266: *τὸν τἄμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη.*

368. **φέγγος τόδ' ὀμμάτων** is, according to Musgrave, a periphrasis for the *eyes themselves;* but Htg. properly objects that, according to the *usus loquendi*, *φέγγος τόδε* = *this light* of day; the *light of the sun.* Hence; the meaning is either *I dismiss from my eyes* (= I voluntarily relinquish) *this light of heaven* (whilst it is still to me) *a free light*, as if the *light* itself became a *servile* thing to the slave; or (with Dorner) we must consider *φέγγος τόδ' ὀμμάτων* to mean this *light of day which shines upon my eyes.* Htg. himself reads *ὀμμάτων ἐλευθέρων.*

369. **διεργάζεσθαι** (= *conficere*). Observe the *present participle*, where the participle of the *aorist* might rather have been expected, since the action denoted by the participle must precede that of the verb.

370. **τὶς** "eodem modo collocatur in Æsch. Prom. 21, *ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν Ὄψει.* Soph. Trach. 3, *οὔτ' εἰ χρηστός, οὔτ' εἴ τῳ κακός.* Vide infra 1169 (1179)." *Porson.* "Haud ab re fuerit discrimen vocabulorum *ἐλπίς* et *δόξα* animadvertere, quorum illud de spe non temere nec sine certa quadam ratione concepta, hoc de opinione dicitur, quæ sua sponte se in animum insinuat, etsi causa idonea non adsit." *Pfl.*

372. **σὺ δ'.** Inf. 1287, *Ἑκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς Στείχουσα θάπτε. Pfl.*

373. **λέγουσα μηδὲ δρῶσα.** A *negative* particle must be understood before *λέγουσα.* Pfl. compares Hdt. 1, 215, *σιδήρῳ δὲ οὐδ' ἀργύρῳ χρῶνται οὐδέν.* Eur. Troad. 477, *οὐς Τρῳὰς οὐδ' Ἑλληνὶς οὐδὲ βάρβαρος Γυνὴ τεκοῦσα κομπάσειεν ἂν ποτε.* But Htg. reads *μήτε*, arguing that *λέγουσα μηδὲ δρῶσα* must mean *speaking and not acting;* since the Greeks do not say *μηδὲ λέγουσα μηδὲ δρῶσα* in the sense of *neither—nor.* But Pfl's. *first* passage seems quite to justify the construction.—**συμβούλου δέ μοι θανεῖν**, "*mecum mihi mortem exopta.*" Pfl.

377. **μᾶλλον εὐτυχέστερος.** So Hippol. 485, *μᾶλλον ἀλγίων κλύειν.* On this apparently superfluous addition of *μᾶλλον*, cf. Gr. 975 (767, *d*).

380. **ἐσθλοί**, "*nobiles atque ingenui*," as below, 597. Soph. Antig. 38, *εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή.* Alc. Fr. 8, *ἐσθλῶν ἀπ' ἀνδρῶν ἐσθλὰ γίγνεσθαι τέκνα. Pfl.*—"Hermann's artificial explanation, which joins *ὄνομα* to *μεῖζον* as an accusative, is inconsistent with the fact, that Euripides always writes *πρὸς τὸ δεινὸν ἐλθεῖν, ἰέναι πρὸς τὸ καρτερόν, βῆναι πρὸς τἀνδρεῖον, κ.τ.λ.*, without the addition of a substantive. The thought too is entirely destroyed by this explanation—for nobility of birth, i. e. the genealogical tree in itself, is neither augmented nor improved by virtue, but the elevated position of the well-born is rendered still more conspicuous, when they prove themselves worthy of their illustrious ancestors: as the Scholiasts rightly explain the passage, *ἐπὶ πλέον τὸ ὄνομα τῆς εὐγενείας αὐτῷ*

αὔξεται καὶ ἀξιεπαινετώτερος καὶ ἐνδοξότερος γίνεται εἰ καὶ τὰ τῆς εὐγενείας ἄξια διαπράττοιτο. Τὸ ὄνομα τῆς εὐγενείας is not a mere periphrasis for εὐγένεια, but opposes station and title to *moral* worth." *Htg.*—κἀπὶ μεῖζον ἔρχεται. "Progrediturque clari generis splendor iis quidem, qui se dignos eo præbent, ad majora et ultra nominis jactantiæque vanitatem." *Pfl.*

387. Eur. Herc. F. 319, ἰδοὺ πάρεστιν ἥδε φασγάνῳ δέρη Κεντεῖν, φονεύειν, ἶέναι πέτρας ἄπο. *Pfl.*

391. ἀλλά. This force of ἀλλά (= *saltem*) is explained, Gr. 1444, *n.* 2. § 774, obs. extr.—It arises from the ellipse of a negative conditional clause (*if not*, with the opposing notion). Thus "*preserve* me: ἀλλὰ τῷ χρόνῳ ποτέ, i. e. *preserve* me [if you have not done so before], *yet now at last.*" Hence the full construction here would be (as Rost observes), ὑμεῖς δέ, εἰ μὴ μόνην με βούλεσθε φονεῦσαι, ἀλλὰ θυγατρὶ συμφονεύσατε.

392. Troad. 381, οὐδὲ πρὸς τάφους Ἔσθ' ὅστις αὐτοῖς αἷμα γῇ δωρήσεται. *Pfl.*

395. μηδὲ τόνδ' ὠφέλομεν. "*Utinam ne hæc quidem cædes nobis perpetranda esset!* ad exprimendum votum, cujus compos fieri nequit. Idcireo ponitur μηδέ, non οὐδέ, quemadmodum in negata optione ubique est μή." *Rost.* ap. *Pfl.*

397. οὐ . . . οἶδα κεκτημένος, "*non novi me dominos habere.*" Gr. 1110 (843) § 684, ii.

398. "Veram interpretationem demonstravit Seidler. ad Troad. 147, qui locus nostro simillimus: μάτηρ δ' ὥς τις πτανοῖς κλαγγὰν Ὄρνισιν ὅπως ἐξάρξω 'γὼ Μολπάν. Ἐν ἀμφοτέρῳ τῷ τόπῳ διπλῆ ἐστι παραβολή, ὡς μάτηρ—ὄρνισιν ὅπως. Probaverunt *Hermannus* et *Matthiæus.*" Pfl. Htg. rejects this, and adopt's Reiske's emendation ὅμοια, and I cannot but think, with reason.

399. Plato, Phæd. 89, B, οὔκ, ἄν γε ἐμοὶ πείθῃ. Iph. A. 519, οὔκ, ἢν θάνῃ γε πρόσθε. *Pfl.*

400. ὡς οὐ μεθήσομαι. Supply ἴσθι. Med. 596, ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα, where see Elmsley. *Pfl.*

403. χέλα. Intrans. Ion. 637, εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοσιν. Orest. 698, εἰ δ' ἡσύχως τις αὐτὸς ἐντείνοντι μὲν Χαλῶν ὑπείκοι. *Pfl.*—τοκεῦσιν with ref. to *Hecuba only*; and κρατοῦσι to Ulysses. The poets, especially the Tragedians, use the plural with ref. to a single person, when the statement is applicable to *several*, or is to be pronounced emphatically (*Rost*). It here removes it from a single case *to the class* of cases, and thus to the *moral* notion involved in them.

406. ἃ πείσει, *quæ* (or *id quod*) *patieris* or *passura es*, i. e. *if* you persist.—μὴ σύγ' = *nay don't*; a mild form of deprecatory expostulation. Cf. Eur. Med. 1056, μὴ δῆτα, θυμέ, μὴ σύγ' ἐργάσῃ τάδε. Ion. 1334, I. καθαρὸς ἅπας τοι, πολεμίους ὃς ἂν κτάνῃ. II. μὴ σύγε· παρ' ἡμῶν δ' ἔκλαβ' οὓς ἔχω λόγους.

416. ὧν, sc. νυμφίων, ὑμεναίων implied by the privative adjectives ἄνυμφος, ἀνυμέναιος.

419. ποῖ τελευτήσω βίον; Ποῖ, i. e. ἐς τί; After the construc-

tion τελευτᾶν ἔς τι, the construction of the same verb with adverbs signifying *motum ad locum* is natural. So Troad. 1029, ἵν' εἰδῇς, οἵ τελευτήσω λόγον. Plato, Symp. p. 181, E, τὸ γὰρ τῶν παίδων τέλος ἄδηλον οἵ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. *Pfl.*

421. Cf. Med. 1395: στείχω, δισσῶν γ' ἄμορος τέκνων. Hecuba herself had borne only nineteen children to Priam (Il. 24, 496), though he had fifty by her and his concubines; but it was thought the duty of a good wife to look on all her husband's children as her own. Comp. what Andromache says of her behaviour to the natural children of her husband. From this passage we gather that Helenus is dead: for if he had been still alive, Polyxena would have bid him farewell, as well as Hecuba and Cassandra; and Hecuba would not have said, that she had been deprived of all her children. *Htg.*

423. ἄγγελε—ἀθλιωτάτην ἐμέ. Scil. οὖσαν. So below, 591, ἀγγελθεῖσά μοι γενναῖος. *Pfl.*

427. Hermann refers χαίρουσιν to the Greeks, the sacrificers of Iphigenia, as the Scholiast had already done. I cannot, however, imagine, why we should not be satisfied with the simplest interpretation of all, and let χαίρουσιν ἄλλοι mean ἐν ἄλλοις τὸ χαίρειν ἐστί (to *rejoice* or to *fare well*, *is for others*). Htg. Though χαῖρε, like our *farewell*, had lost something of its original meaning, it had not lost it all; and on any solemn occasion the word would receive its full meaning from the *tone* and *emphasis* of the speaker. Hence that meaning may be *pressed*, as here and Phœn. 618, Π. ἀλλὰ χαῖρέ μοι σύ, μῆτερ. Ἰοκ. χαρτὰ γοῦν πάσχω, τέκνον.

428. Sophocles, in his lost play of Tereus, ap. Schol. Ven. Il. 15, 705, Ἥλιε, φιλίπποις Θρῃξὶ πρόσβιστον σέλας, according to Blomfield's emendation in his Glossary to Æsch. Sept. 386: cf. infra, 1089. *Pfl.*

431. Imitated by Plutarch, Consol. ad Apollon. p. 107, A, εἰ γὰρ προῴδειμεν (τὴν τοῦ θανάτου προθεσμίαν), κἂν προεξετήκοντό τινες ταῖς λύπαις καὶ πρὶν ἀποθανεῖν ἐτεθνήκεισαν. *Pfl.*

435. If ὄνομα is correct, προσειπεῖν must be used in the sense, not of *alloqui*, but of *vocare*; which Herm., Matth., Pfl. suppose to be the case; and justify ὄνομα, on the ground that Polyxena now enjoys the light of heaven only in name. [Htg. says that he knows of no authority for the meaning *vocare*, since in Iph. T. 370, προσεῖπας is properly changed into προεῖπας by Herm. himself.]

436. μέτεστι δ' οὐδέν, scil. σου.—If the ξίφους is the *terminus a quo*, it cannot mean the *sacrificial sword*, as *used* against the victim, i.e. the *stroke* of the sword, after which Polyxena would not be able to address the sun. Hence Pflugk explains it by *sacrificii apparatus*. It is better, I think, with Boissonade, to make ξίφους and πυρᾶς *together* the *terminus ad quem*, the *terminus a quo* being not expressed, but understood to be the time of her uttering this *last farewell*. Except during the time of going between [this spot and] the sword and *funeral-pile of Achilles*.—What authority can Pflugk have for considering βαίνω (= βέβηκα), *adsto*?

441. ὡς—ἴδοιμι. "*Quam vellem conspicere Helenam liceret*, scilicet ut ulciscerer eam; vel, quod eodem redit, *utinam Helenam conspi-*

ciam." Pfl., who, however, prefers to consider ὡς as a relative particle=ὅπερ παθοῦσαν (sc. τὸ ἀπολέσθαι) Ἑλένην ἴδοιμι. Hermann and Pors. read ὦς (=οὕτως), *sic*, i.e. *hoc in statu.*—"ὦς is *very rare* in Attic Greek (Heindorf ad Plat. Prot. § 44) though the editions used to have it in many passages, where ὡς is now read."

444 sqq. "Metrum chori est Glyconeum: plurimi autem versus ex eo genere, quod explicuit Herm. Elem. p. 556, nisi quod adjecta est plerumque thesis monosyllaba in fine. De vv. 449. 460. 470. 479, videndus idem p. 569. Denique vv. 454. 465, sunt Phalæcei hendecasyllabi, vid. p. 562 sq." *Pfl.*

στρ. ά.

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στρ. β'.

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446. λίμνας, here, as elsewhere, for the *sea.*

450. As Homer generally distinguishes Hellas and Argos as signifying northern Greece and Peloponnesus, so Euripides here speaks of the Dorian land as the kingdom of Agamemnon and Phthias (Thessaly) as the native country of Achilles and Neoptolemus—there the Peneus flows, with its neighbouring stream the Apidanus. The islands form the third portion of Greece. The poet distinguishes Delos, on account of the existing relations between that country and Athens. See Thucyd. iii. 104. Diodor. Sic. xii. 58. (*Hts*).—

Δωρίδος . . αἴας, i. e. *of the Peloponnesus*, which Sophocles calls τὰν μεγάλαν Δωρίδα νᾶσον Πέλοπος. Of course it was so called from its having been conquered by the Dorians when they brought back the Heraclidæ.

454. Ἀπιδανόν. The *Apidanus*, a river of Thessaly, rises in Mount Bormius, and flowing by Gomphi and Pharsālus, falls into the Penēus, after receiving the Enīpeus, Melas, and Phœnix (καλλίστων ὑδάτων πατέρα).

458. πρωτόγονος = ὁ τότε πρῶτον γεννηθεὶς ἐκ τῆς γῆς (ὁ φοῖνιξ καὶ ἡ δάφνη). *Schol.*

460. Λατοῖ φίλᾳ. *Htg.* reads φίλας, *because* in a similar passage, Iph. T. 1076, we have Λατοῦς ὠδῖνα φίλαν, and we cannot well, he says, imagine her to be represented as dear to the trees, represented as stretching out their arms, as it were, to embrace her. But why should not the Chorus give her this epithet?

461. ἄγαλμα, "*decus lætificum, decus, ornamentum.* ἀγάλλεσθαι =*lætificari.*" Ammon.

462. Delos, the birth-place of Apollo and Artemis (Diana). Homer and Callimachus mention the *palm*, suddenly produced to honour and protect Latona: but the tradition of the *laurel*, as produced on the same occasion, does not appear to occur elsewhere. Ovid (Met. xiii. 634) mentions *two* trees, but makes the second the *olive*. L.

464. Ἀρτέμιδός τε θεᾶς, κ.τ.λ. If τέ is right, it can only be explained by supposing it to belong in sense to χρυσέαν ἄμπυκα. *Pfl.* (with *Mth.*) so explains it. *Htg.* thinks this an unexampled licence, and would omit it, θεᾶς being (as is allowable) considered a dissyllable.—With respect to the places here mentioned, the *Peloponnesus* and *Phthia* are mentioned with reference to *Agamemnon and Neoptolemus:* but it is quite in character with the practice of the Attic Tragic poets (especially Euripides) to suppose that the mention of Delos was intended to gratify the Athenians, who after the purification of that island (Ol. 88, 3) renewed the Delian games. (So *Mth.*, *Herm.*, *Pfl.*) The women suppose that they are destined for the temple service of Artemis at Delos (ἱεροδοῦλοι), or that of Pallas at Athens. (*Htg.*) The Delian festival was instituted by *Theseus*, and the Athenians annually sent to it a religious deputation (θεωρία). At the Panathenæa, they presented the goddess with a πέπλος or ornamental robe, woven and embroidered by the Athenian ladies, with the assistance of their female slaves. The subjects of course were taken from the history of the goddess, especially her deeds in the γιγαντομαχία. She was represented in a war-chariot, hence καλλίδιφρος.

471. ἀνθοκρόκοισι πήναις, "*staminibus croceo tinctis.* Usurpatur autem κρόκειος de quovis splendido et lucido colore: unde Ἠως κροκόπεπλος, et κρόκεα πέπλα, Ion. 888. Recte itaque Grævius, ἀνθόκροκοι πῆναι, *licia diversorum*, sed lucidorum, *colorum.*" Ammon.

474. κοιμίζειν, "*sopire, occultare;* φλογμῷ κοιμίζειν, *fulmine* ita *prosternere*, ut quasi sopiti inertes jaceant. Phœn. 185." *Ammon.*

483. ἀλλάξασ' ᾤδα θαλάμους, "*having left Asia*, [*now*] *the handmaid of Europe; and exchanged the nuptial couch of Hades* [i. e. death] *for slavery;*" implied by δούλα κέκλημαι. Leprevost says:

"*having exchanged for Hades the couch* [of the conqueror]." Commentators differ much in their way of understanding this passage, because in the construction, ἀλλάσσειν τί τινος, the *acc.* may be either the thing *given* in exchange, or the thing *received* in exchange (οὐ μόνον ἐπὶ ἀλλάττω τὸ διδόμενόν ἐστι γενική, καὶ τὸ λαμβανόμενον αἰτιατική, ἀλλὰ καὶ τοὔμπαλιν. Schol.). "*Quum mortem servitio mutaverim.* Cf. Soph. Antig. 944, ἔτλα καὶ Δανάας οὐράνιον φῶς ἀλλάξαι δέμας, id est, *tenebris mutare lucem cœlestem.*" Pfl.—Mth. translates it (with Bth.), "*quum pro connubio viri connubium Orci acceperim:*" but Herm. observes that the captives did not expect death but *dishonour.*—ᾅδα, is gen. = ᾅδου.

484. "Troad. 506, ἄγετε τὸν ἁβρὸν δή ποτ' ἐν Τροίᾳ πόδα. 1277, ὦ μεγάλα δή ποτ' ἀμπνέουσ' ἐν βαρβάροις. Suppl. 1130, ἀντὶ σωμάτων εὐδοκίμων δή ποτ' ἐν Μυκήναις. Quibus locis omnibus eadem ratio particulæ δή videtur, ac quum superlativis subjicitur; neque video, cur ap. Xenoph. Cyrop. iii. 2, 26, magis πλεῖστον δήποτ' scribatur cum Schneidero (in Lex.), quam πλεῖστον δή ποτ'." *Pfl.*

486. νῦν' ἔχουσ' ἐπὶ χθονί. We have seen (436 sqq.) that Hecuba had fallen on the ground in a fainting fit.

487. ξυγκεκλεισμένη, "*enveloped, covered with.*" κλείω (*claudo*) has perf. pass. κέκλεισμαι, κέκλειμαι, and (*Att.*) κέκλῃμαι.

488. ὁρᾶν (like *respicere* =), to *regard;* to look upon them with a view to *reward* and *punishment.* Claud. in Ref. 1. 19:—

> "Sæpe mihi dubiam traxit sententia mentem,
> Curarent Superi terras, an nullus inesset
> Rector, et incerto fluerent mortalia cursu." *L.*

489. "Paullo durius, neque tamen sine exemplo, quod in altero sententiæ membro subjectum mutavit, ut ad κεκτῆσθαι non σέ, sed ἀνθρώπους cogitatione repetendum sit. Isocr. Phil. § 89, οἶμαι δὲ τῶν μὲν ἄλλων εἴ τισι δόξειε περὶ τῆς στρατείας τῆς εἰς τὴν Ἀσίαν συμβουλεύειν, ἐπὶ ταύτην ἂν ἐπιπεσεῖν τὴν παράκλησιν, λέγοντας etc. de antidosi § 69, τούτου δ' ἕνεκα ταύτην ἐποιησάμην τὴν ὑπόθεσιν, ἡγούμενος ἐκ τοῦ παραινεῖν τήν τε διάνοιαν τὴν ἐκείνου μάλιστ' ὠφελήσειν καὶ τὸν τρόπον τὸν ἐμαυτοῦ τάχιστα δηλώσειν." *Pfl.*—ἄλλως. Gr. 1446, *c.*—μάτην, ψευδῆ, observe the *accumulation* of the three similar notions. The participle δοκοῦντας explains the τήνδε δόξαν.—Reiske and other commentators justly remark, that ἄλλως, μάτην, ψευδῆ, in succession are more than we require, and, on the other hand, that we cannot dispense with the pronoun. They propose, therefore, that we should substitute αὐτούς for ἄλλως, but Porson prefers ἡμᾶς.

491. τύχην δέ. Even in oppositions δέ is sometimes found without a preceding μέν. The clause with δέ then *completes* the preceding notion, and at the same time gives *prominence* to the opposite notion.

496. κεῖται. "De Achille ereptæ Briseidis luctu oppresso Hom. Il. 2, 688, κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς Κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο. Soph. Aj. 206. Eurip. Or. 36. Med. 24. Suppl. 22."—κόνει φύρουσα. Catull. lxiv. 224, "*Canitiem terra atque infuso pulvere fœdans.*" Pfl.

497. Ennius, as quoted by Nonnus, under the word *evenat*, translated these lines thus:—

"Senex sum; utinam mortem oppetam, priusquam evenat
Quod in pauperie meâ senex graviter gemam." (*L.*)

499. **μετάρσιον.** An instance of the *proleptic* use of a predicative adjective. So *to raise it*, that *after that act*, and in consequence of it, it may be *μετάρσιον*. Gr. 643 (523), § 439, 2.

501. **τίς οὗτος—οὐκ ἐᾷς**; Hom. Il. 10, 82, *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος*; *Pors.*

504. **πέμψαντος** (sc. *με*) *μετά σε*· or *μεταπέμψαντός σε*.

506. **δοκοῦν**, "*quum visum sit.*"

511. **τί λέξεις**; "*what will you say?*" i. e. *what are you going to announce to me?* She fears something *worse* than has ever yet reached her ears.—**θανουμένους.** Porson's well known rule is, that if a woman speaks of *herself* in the *plural*, she uses the masculine gender.

514. **τοὔπι σ'**, "i. e. *τοὔπι σέ, quod attinet ad te.* Orest. 1345 (1338), *Σώθηθ', ὅσον γε τοὔπ' ἔμ'*, ubi v. Porson." *Pfl.*

515. **ἆρ' αἰδούμενοι** (*ἐξεπράξατε*), "*did you kill her with respect* (respectful delicacy)?"

518. **κερδᾶναι.** This form is condemned by the Atticists, but Elmsley, on Soph. Œd. Col. 72, sufficiently establishes it by examples. *Pfl.*

520. **πρὸς τάφῳ θ', ὅτ' ὤλλυτο**, scil. *ἔτεγξα*. Isocrates, Phil. § 95, *τὸ μὲν τοίνυν μέγιστον, σὺ μὲν τοὺς Ἕλληνας εὔνους ἔξεις,—ἐκεῖνοι δὲ διὰ τὰς δεκαδαρχίας τὰς ἐπὶ Λακεδαιμονίων ὡς οἷόν τε δυσμενεστάτους*, sc. *εἶχον*. *Pfl.*

524. **πέλας δ' ἐγώ**, sc. *ἔστην*. Or. 116, *καὶ στᾶσ' ἐπ' ἄκρου χώματος λέξον τάδε*. *Pfl.*

528. **ῥεῖν**, properly "*to flow*," is here used *transitively* in the sense "*to pour.*" So Theocr. 5, 126, *Ῥείτω χὰ Συβαρῖτις ἐμὶν μέλι*. *Pfl.*

534. "*O son of Peleus, and my father* (meus *autem* pater):" for this use of *δέ* see Gr. 1458, *l.* Soph. Œd. Col. 1275, *ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες*.

537. **ἀκραιφνής** = *ἀ-κεραι-ο-φανής*· properly of a *stream* gushing out, *pure* and free from any polluting admixture, from its source. Iphig. A. 1574, *ἄχραντον αἷμα καλλιπαρθένου δέρης*. Philostr. V. A. iv. 25, p. 166, *τὰ γὰρ καλὰ τῶν σωμάτων καὶ νέα σιτεῖσθαι ἐνόμιζεν, ἐπειδὴ ἀκραιφνὲς αὐτοῖς τὸ αἷμα*. *Pfl.*

546. **ὡς ἐφράσθη**, "*when she understood* or *comprehended*" (i. e. that Pyrrhus had given the signal (*ἔνευσε*).—**ἐφράσθη**, *συνῆκεν, ἔγνω, ἐνόησεν*. Hesych. Sophocles Antig. 1048, *ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται*; Aj. 1040, *μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ Φράζου τὸν ἄνδρα*. Cf. Med. 653. *Pfl.*

552. **βασιλίς**="a *princess.*"—"De infinitivo *κεκλῆσθαι* post *αἰσχύνομαι* dixit Matth. Gr. § 555, note 1. Sensus est: nolim serva vocari, quæ regia stirpe nata sum. Soph. Ant. 941, de Antigona: *τὴν βασιλίδα μούνην λοιπήν*." *Pfl.*

555. **ὑστάτην ὄπα**, "quum nihil dixisse Agamemno narretur, nisi ut puellam juvenes dimitterent, ineptissimum videtur Matthiæo ex his unum aliquod verbum *novissimum* vocari. At, nisi vehementer

fallor, celeritatem significare voluit poeta, qua res dicta sequuta est: quod aptius facere non poterat, quam si diceret vix exiisse *novissimum vocis sonum* (hoc est enim ὑστάτην ὄπα), quum obtemperatum sit regis imperiis. Cujusmodi in sententia non quæritur, utrum multa an pauca dicta sint. Neque temere adjecta sunt verba οὔπερ καὶ μέγιστον ἦν κράτος. Scilicet causam illa continent, non *our obsequeti sint juvenes*, sed *our moram nullam jussis Agamemnonis interponi passi fuerint.*" Pfl.

557. κἀπεὶ τόδ'. "Matthiæus parum elegantem censuit narrationem, in qua bis idem diceretur, ὡς τάχιστ' ἤκουσαν ὑστάτην ὄπα —κἀπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος. Sed hæc ad speciem sane similia re longe distant: *illi vero, quamprimum finiverat orationem is, cujus summum erat imperium, dimiserunt virginem. Atque hæc, quum domini verba audivisset, scissa ex humeris veste pectus nudavit.* Unum igitur relinquitur, in quo quis hærere possit, quod subjectum mutavit poeta v. 557, non diserte indicans Polyxenam; sed hoc etiam alibi factum. In verbis οὔπερ καὶ μέγιστον ἦν κράτος respexit fortasse Homerum Il. 1, 78, ἢ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί. Certe dictio Homerica: cf. Il. 24, 293. Od. 1, 70. 359." *Pfl.*

558. ἐξ ἄκρας ἐπωμίδος. "Conjungenda cum verbo ἔῤῥηξε, participium autem λαβοῦσα quodammodo abundat." *Pfl.*

560. "Pulcri homines haud raro cum statuis sive ἀγάλμασι comparantur. Plato Charmid. p. 154, C, ἀλλὰ πάντες ὥσπερ ἄγαλμα ἐθεῶντο αὐτόν. Æschyl. Agam. 233, de Iphigenia ante aram constituta: πρέπουσα ὡς ἐν γραφαῖς. F. Jacobs." *Pfl.* The throwing of *flowers, garlands*, and even *mere leaves* upon a person, was a very ancient mode of honouring him.

576. κακά, "*probra, convicia.*" Soph. Phil. 374, κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς Τοῖς πᾶσιν. Aristoph. Nub. 1371, ἀλλ' εὐθὺς ἐξαράττω Πολλοῖς κακοῖς καίσχροῖσι. Eur. Alc. 704, εἰ δ' ἡμᾶς κακῶς Ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά. *Pfl.*

583. ἐπέζεσε. Aristoph. Ach. 321, οἷος αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν. *Pfl.*

584. τόδε = "*this* (*other*) one; *another.*" If I touch upon any one, another here does not allow me (to dwell upon it).

588. διάδοχος κακῶν κακοῖς, "i. e. ἡ διαδέχεται κακὰ κακοῖς, quæ excipit mala ex malis." *Pfl.*

591. τὸ λίαν, "*excess* (in the matter):" it is not necessary to understand στένειν with the Schol.

592. Euripides here, as elsewhere, indulges his philosophical tone of mind, introducing, in a very undramatic manner, a discussion of the question, whether virtue is the result of nature or of education. "Simillimus locus *Musonii* apud *Stobæum* Floril. vol. ii. p. 11, ἄρ' οὖν οὐχὶ δεινὸν ἐκείνους μὲν ὑπὲρ οὐδενὸς τῶν καλῶν ἀνέχεσθαι ταῦτα πάσχοντας, ἡμᾶς δ' ὑπὲρ καλοκαγαθίας καὶ τοῦ κακίαν μὲν ἐκφυγεῖν τὴν λυμαινομένην ἡμῶν τὸν βίον κτήσασθαι δὲ ἀρετήν, ἥτις ἁπάντων τῶν ἀγαθῶν ἐστι χορηγός, μὴ πάντα πόνον ὑφίστασθαι; add. Isocr. ad Nicod. § 36." *Pfl.*

595. ἀνθρώποις, i. e. ἐν ἀνθρώποις. V. Matth. Gr. § 387, p. 709. "Peculiarem hujus dativi vim ut percipiamus, aliis fortasse alibi

verbis utendum erit; sed rationem usus eandem ubique animadvertere licet: ut in Bacch. 310, *μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν.* 402, *ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἔρωτες.*" *Pfl.*

603. **ἐτόξευσεν.** Æsch. Suppl. 449, *καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια.* Soph. Antig. 1084, *τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης Ἀφῆκα θυμῷ καρδίας τοξεύματα.* Eurip. Suppl. 456, *καὶ ταῦτα μὲν δὴ πρὸς τάδ' ἐξηκόντισα.* Menander fragm. inc. lxxxvii. p. 225, *γλώσσῃ ματαίους ἐξακοντίσαι λόγους. Pfl.*

605. "Verba *ἀλλ' εἴργειν ὄχλον* posita sunt *διὰ μέσου*, ut loquuntur grammatici. Sic in hac fabula, v. 919, *πόσις ἐν θαλάμοις ἔκειτο, Ξυστὸν δ' ἐπὶ πασσάλῳ, Ναύταν οὐκέθ' ὁρῶν ὅμιλον.* Cf. 704." *Pfl.*

606. **τῆς παιδός**, gen. dpt on *θιγγάνειν.*

609. **σὺ δ' αὖ.** She here addresses a female attendant.

610. **ἔνεγκε . . . ποντίας ἁλός**, "*bring* sea water (lit. the *ocean-brine; ἅλς, sal*)." It is the *partitive* gen. (as in *apporter de l'eau:* i. e. *some* water.) Cycl. 531, *οὐ χρή μ' ἀδελφοῖς τοῦδε προσδοῦναι ποτοῦ; Pfl.*

612. Polyxena had been *betrothed* (*νύμφη*) to Achilles; but yet in fact remained *ἄνυμφος* (*no bride, though betrothed*): and in the same way she was *ἀπάρθενος* (no longer, in strictness of speech, a virgin), in consequence of her betrothal, though she really remained one (*παρθένος*) in point of fact.

613. **λούσω, κ.τ.λ.** The ancients first washed the bodies of the dead, and after this and other preparations, *exposed* them (for which *προτίθεσθαι* is the *technical* term) in the vestibules of their houses, with garlands on their heads, and clothed in precious garments. Hecuba was preparing to perform these rites, when the thoughts of her condition and her bereavement returned with fresh force. Hence the *πόθεν* and all these parenthetical exclamations which express her uncertainty and embarrassment. (*L.*) Phœn. 1318, *ὅπως Λούσῃ πρόθηταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.*

614. **τί γὰρ πάθω;** "*quid faciam?*" Gr. 801 (641) § 417.

619. **σχήματα** is here taken in the sense of the Latin *forma*, and denotes *beauty.*

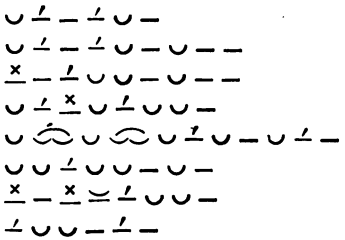
620. **πλεῖστα—κάλλιστά τ'**, as *πολλὰ καὶ κακά*, Androm. 953. So Hor. Epist. i. 8, 3, "*multa et pulcra minantem.*" *Pfl.* Gr. 1476, *c.* § 759, 2.

623. **ὀγκούμεθα**, "*and yet we, forsooth, are elated.*"—**εἶτα**, "*post hæc, deinde:*" "*notwithstanding this.*"—*ὀγκοῦσθαι* is frequently used of the *insolence* of wealth and prosperity. El. 381, *οὔτ' αὖ δοκήσει δωμάτων ὠγκωμένος.* Soph. Aj. 129, *μηδ' ὄγκον ἄρῃς μηδέν', εἴ τινος πλέον Ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.*—**κεκλημένος** (nearly) = *ὤν.* Cf. 480. Herc. F. 1291, *κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ Αἱ μεταβολαὶ λυπηρόν. Pfl.*

626. **ἄλλως** = "*non . . . nisi; tantum.*" (Cf. Gr. 1446, *c.*) Hence *ἄλλως φροντίδων βουλεύματα* = "*mere volitions of the mind;*" "*vana opinionum commenta.*" Lucian. Phalar. i. § 12, *εἰ μὴ κενὴ ἄλλως ὑπόσχεσις ταῦτά ἐστι.*—With **κόμποι** (= "*idle boasts*"), cf. Eurip. Cycl. 316, *ὁ πλοῦτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός· Τὰ δ' ἄλλα κόμποι καὶ λόγων εὐμορφίαι. Pfl.*

629. "Canticum hoc ex Glyconeis versibus est aliisque, ut assolet, cognatis numeris compositum." *Pfl.*

στρ.



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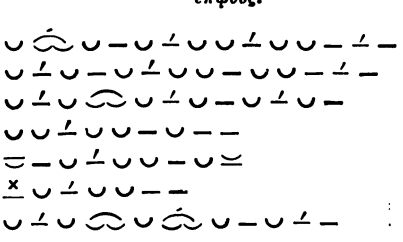

630. χρῆν (*oportebat* =), "*it was fated.*"

634. ἐτάμετο = "*sibi* secabat."

635. ἐπὶ λέκτρα: the ἐπί here marks the object *for which* he sailed. —"*quam pulcherrimam . . . . sol radiis suis aspicit.*"

639. ἀνάγκαι, "*the evils of slavery* (not '*fatal calamities,*' Mth.)." Pfl.

640. ἐξ ἰδίας ἀνοίας, i. e. ἐξ *ἀνοίας ἰδιώτου*, i. e. of Paris. So *ἀναθήματα ἴδια*, Hdt. i. 183. Rost is inclined to accept the explanation of the Schol. (on account of the antithesis with *ἄλλων*), *ἐξ ἰδίας ἀφροσύνης, τῆς γῆς δηλονότι· ἡ γὰρ τοῦ* Πάριδος *ἀφροσύνη οὐκ ἀλλοτρία τῶν* Τρώων *ἦν. Pfl.*—τᾷ Σιμουντίδι γᾷ, "*to the land that is watered by the Simois* (lit. '*to the country of the Simois*')." The Σιμόεις had its source in Mount Ida, and, after watering the plain of Troy, fell into the Xanthus.—Hermann: "I see no necessity for this, the *κοινόν* indicates the contrast between the *general* or *public* calamity, and the *individual* folly that caused it; *a general calamity, caused by individual folly, came with destructive violence upon this land of the Simois, and defeat* (by others) *by foreigners.*" Jn. ὀλέθριον ἔμολε, rather than *κοινὸν κακὸν ὀλέθριον.*

648. The ἐπί denotes the *result* of the *decision*, or rather the *con-*

dition attached to Paris's making the decision: "*if he* decided that *quarrel*, he must expect the lance," &c. "*And the dispute which the shepherd decided on Ida for the three daughters of the Immortals, was decided under the penalty of the lance, and blood, and the violation of my dwellings.*"—Herc. F. 881, ὡς ἐπὶ λώβᾳ. Iph. A. 549, ὅθι δὴ δίδυμ' Ἔρως ὁ χρυσοκόμας τόξ' ἐντείνεται χαρίτων, τὸ μὲν ἐπ' εὐαίωνι πότμῳ, τὸ δ' ἐπὶ συγχύσει βιοτᾶς. Æsch. Sept. 878, δόμων ἐπὶ λύμῃ. *Pfl.*

649. στένει δὲ καί τις, κ.τ.λ. "*Multæ etiam Græcarum mulierum lugent.*" Pfl.

661. ὦ τάλαινα—βοῆς; Orest. 1286, ὦ τάλαιν' ἐγὼ κακῶν. Med. 1028, ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας. So below, v. 783, ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων. Androm. 1179, ὦ σχέτλιος παθέων ἐγώ. *Pfl.*

662. εὕδει = "*cessat, conticescit.*" Hom. Il. 5, 524, ὄφρ' εὕδῃσι μένος Βορέαο. Solon. fr. xv. 19, Br., πόλεμον εὕδοντ' ἐπεγείρει. Cf. Suppl. 1147. Phœn. 637. *Pfl.*, who imagines that the reference is to her having *often*, in the course of her attendance on Hecuba through this period of her captivity, had to announce afflicting intelligence: but Hermann observes: "Tenendum est, non esse hanc orationem quærentis quid novi acciderit, quidque illa præter ea quæ prius nunciaverit afferat: nihil enim nunciaverat, immo ne loquuta quidem est: sed uterque versus sermonem habet indignantis ob vociferationem mulieris. Id ut in priore versu σῆς, ita in hoc σοῦ indicat, confirmatque particula ὡς, pro qua alioquin ἄρα dicendum fuisset. Sensus est: *quid tibi vis ista tua infausta vociferatione: nam non desinis hos tuos jactare malos nuncios.*"

667. κἄτι μᾶλλον ἢ λέγω, i. e. ἢ τάλαινα. Hipp. 914, φίλους γε κἄτι μᾶλλον ἢ φίλους. Alc. 1082, ἀπώλεσέν με κἄτι μᾶλλον ἢ λέγω. El. 1185, ἄλαστα, μέλεα καὶ πέρα παθοῦσα. Infra, v. 1121, ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως. *Pfl.*

668. Cf. Orest. 378, οὐ γὰρ ζῶ κακοῖς, φάος δ' ὁρῶ. The asyndeton (ὄλωλας, οὐκέτ' εἶ) is suited to impassioned exclamations of this kind. *Htg.*

670. οὐ καινόν, sc. τι. So Hom. Od. 4, 690, οὔτε τινὰ ῥίξας ἐξαίσιον οὔτε τι εἰπὼν Ἐν δήμῳ. Helen. 1052, ἀδύνατον εἶπας. El. 275, αἰσχρόν γ' εἶπας. *Pfl.*

682. οἴκοις (without ἐν) = "*domi.*" Infr. 1014, ταῖσδε σώζεται στέγαις. 457, οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις. *Pfl.*

684—720. νόμον βακχεῖον. The allusion is to the cries and transports with which the Bacchantes celebrated the mysteries of Bacchus. "Non est hoc carmen liberum solutumque antistrophicæ responsionis lege. Numeri sunt dochmiaci, interpositis iambicis, primo quidem duobus dimetris, vv. 684, 685, deinde trimetris." *Pfl.*

684. κατάρχομαι νόμον β. Orest. 960, κατάρχομαι στεναγμόν. *Pfl.*

690. *Htg.* translates it (with Pfl.) "*nulla unquam me liberam lacrimis cohibebit dies.*" The ἀδάκρυτον, ἀστένακτον are *proleptic* = ἐπισχήσει, ὥστε ἀδάκρυτον γενέσθαι. Soph. Antig. 881, τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. Trach. 106, οὔποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον. *Pfl.*

695. **θνήσκεις** here = "*mortuus es; occisus es.*" So below, 773, *θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών*; Bacch. 1041, *τίνι μόρῳ θνήσκει Ἀδικος ἀδικά τ' ἐκπορίζων ἀνήρ.*—**κεῖσθαι**, "*mortuum esse.*" Æsch. Agam. 1413, *κεῖται γυναικὸς τῆσδε λυμαντήριος. Pfl.*

698. Observe *κυρῶ* (=*find, meet with*, &c.), c. acc. in the Tragedians. Gr. § 509, obs.

704. The *ἄν* refers to *ὄψιν*, the discourse being interrupted by the clause *οὔ με παρέβα φάντασμα μελανόπτερον. Pfl.*

706. Htg. reads *ἂν εἰσεῖδον ἀμφί σ' ὡς, ὦ τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει.* One Schol. says *λείπει τὸ ὡς.*

708. **ὀνειρόφρων** is the nom. of an adj.: = "*potesne somnii indicio dicere, quis eum occiderit?*" Herm.: "canst thou tell it by thy dream-lore?"

711. **ἵνα**, "*where,*" is either "*with whom*" (*ubi* for *apud quem*), or, as *Pfl.* thinks, more probably, it refers to the *country* (Thrace), implied by the adjective, *Thracian.* So Andr. 652, *οὔσαν μὲν Ἠπειρῶτιν, οὐ πεσήματα Πλεῖσθ' Ἑλλάδος πέπτωκε δοριπετῆ νεκρῶν. Pfl.*

714. **ἀνωνόμαστα**, "*infanda, tristia.*" Hom. Od. 19, 260, *Κακοῖλιον οὐκ ὀνομαστήν. Pfl.*

716. "*O cursed of men!*" for "*O accursed man!*"

724. **δέμας** (like *κάρα*) is often used to form a personal periphrasis. Or. 107, *τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας;* Iph. A. 936, *οὐ γὰρ ἐμπλέκειν πλοκὰς Ἐγὼ παρέξω σῷ πόσει τοὐμὸν δέμας. Pfl.*

726. The poet is justified in introducing Agamemnon on the stage, for the purpose of conducting Hecuba to her daughter's funeral. (1) Because his tent stands on the stage opposite that of Hecuba and her fellow-captives. See v. 53, and note. (2) Because Agamemnon has always treated her differently from the other prisoners, assigning her a separate tent, and allowing her to retain the services of her attendants. (3) Because he had tried hard to save Polyxena, even at the expense of his reputation as commander-in-chief (comp. 117—119). (4) Because he really loved Cassandra, and would therefore feel a deeper interest in her mother. *Htg.*

731. **τἀκεῖθεν.** By a Greek idiom for *τὰ ἐκεῖ.* Cf. Gr. 1435 (1039) § 647, obs., § 822, obs. 6. Med. 1117, *καραδοκῶ τἀκεῖθεν οἷ προβήσεται.* Iph. T. 1410, *σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας. Pfl.*

732. **ἐστὶν καλῶς**, "*it is well.*" Helen. 1293, *καλῶς ἂν εἴη. Pfl.*

734. *οὐ γὰρ Ἀργείων*, sc. *αὐτὸν εἶναι. Pfl.*

737. **Ἑκάβη, κ.τ.λ.** Hippolytus wishes that he could see himself, as another person, standing before him: for he must needs weep, when he beheld such misery. There are two sorts of weeping and lamentation; the one involuntary, when sorrow first assails us; the other similar to that which is produced by the contemplation of other men's sufferings, when we examine our condition in all its bearings, and see how miserable it is. He who can do the latter, is already in a fair way to triumph over his sorrows by purifying the passion of grief, whilst the former is the mere physical feeling of pain, and the cry of unreasoning anguish, which men utter in common with the brutes. The first of these states of feeling is the only one which

Euripides considers worthy of noble and elevated characters, as is proved by his making Hecuba address herself in the second person, as δύστηνε. These words are of course spoken aside. *Htg.*

739. προσώπῳ—σόν. "*Ori meo tergum obvertens.*" Pfl.

740. It appears from this question, that Hecuba, instead of listening to Agamemnon, was turned away from him, and was solely occupied in gazing on the corpse of her son. *L.*

745. ἄρ' ἐκλογίζομαί γε, κ.τ.λ. Htg. says that the ἄρα . . . γε implies the passing over all other conceivable cases, to fix and insist upon the last and extremest supposition. "*Do I after all only imagine that he is ill-disposed to me, whereas, in fact, he is not so?*" He thinks it possible, however, that ἐκλογιζόμεσθα *may be* the right reading.

748. ἐς ταὐτὸν ἥκεις, sc. ἐμοί, "*idem sentis atque ego.*" Pfl.

754. Pfl. thinks that Agamemnon means to imply, that she has in her own hands the means of escaping from servitude; i. e. by a voluntary death. He quotes the language of Æmilius Paullus, when Perseus, the Macedonian king, prayed that he might not be led in triumph: Ὁ δὲ τῆς ἀνανδρίας αὐτοῦ καὶ φιλοψυχίας, ὡς ἔοικε, καταγελῶν, Ἀλλὰ τοῦτό γ', εἶπε, καὶ πρότερον ἦν ἐπ' αὐτῷ καὶ νῦν ἔστιν, ἂν βούληται· δηλῶν τὸν πρὸ αἰσχύνης θάνατον. *Pfl.* But Jacobs observes, that the language which was justly held to a cowardly king, would have been brutal if spoken to Hecuba, an aged princess, suffering undeserved misfortunes, and is quite inconsistent with the character of Agamemnon.

757. So Plaut. (Asin. 2, 2, 8), "*Ætatem velim servire, Libanum ut conveniam modo.*" L.

759. οὐδέν τι τούτων, sc. αἰτοῦμαι or μαστεύω. *Pfl.*

760. "Ennius apud Nonium in *guttatim: Vide hunc, meæ in quem lacrumæ guttatim cadunt.*" Herm.

762. ἔτεκον κἄφερον ζ. ὕ. "Figura, quam πρωθύστερον vocant grammatici. El. 969, πῶς γὰρ κτάνω νιν, ἥ μ' ἔθρεψε κατεκεν;" *Pfl.*

766. ἀνόνητά γ'. "Peperi sane, sed ut in hoc quidem, quem vides, fructum pariundi nullum perceperim. Hipp. 1145, ὦ τάλαινα μᾶτερ, ἔτεκες ἀνόνατα. Cf. El. 507." *Pfl.*

771. Πολυμήστωρ is placed in the relative clause, and in the case of the relative, instead of being in apposition to ἄνδρα in the acc. So Hom. Od. 1, 69, Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, Ἀντίθεον Πολύφημον. Infra, v. 986, πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις. *Pfl.*

774. Hecuba has given such answers to the questions of Agamemnon, as should, in her opinion, have rendered his enquiry, θνήσκει δὲ πρὸς τοῦ; utterly superfluous. This feeling is well expressed by the particle γέ, which is no more out of place in a question than it is in an exclamation. Aristoph. Vesp. 930, σὺ δ', ὦ θεοῖσιν ἐχθρέ, ποῖά γ' ἐστὶν ἅττ' ἐποίεις; If γέ were inadmissible in a question, γάρ, i. e. γ' ἄρ would be equally so. If we wish to ascertain the exact meaning of the particle here, we must imagine the sentences reversed: Θρῄξ νιν ὤλεσε ξένος· τίς γ' ἄλλος; not as if such a transposition could really take place, but because the idea, contained in this sentence, passes through the mind before that conveyed by τίνος γ' ὑπ' ἄλλου;

the expression of which is merely a more exact exposition of the other. *Htg.*

782. **θαλασσόπλαγκτόν γ'** = "*yes; to be borne hither and thither upon the waves.*" On γέ in answers, cf. Gr. 1456, § 880, *c.* Hermann (ad Œd. Col. 476) says: "γέ, in respondendo additur, quum quis id quod alter dixit, confirmet, *sed simul amplius definiat.*"—**ὧδε**, "*thus,*" i. e. "*as you see.*"

786. **οὐκ ἔστιν**, sc. *ἥτις οὕτω δυστυχὴς ἔφυ.* So Trabea (Cic. Tusc. 4, 31), "*Fortunam ipsam anteibo fortunis meis;*" and Plaut. (Asin. 2, 2, 1),

> "*Ubi ego nunc Libanum requiram, aut familiarem filium,*
> *Uti ego illos lubentiores faciam quam Lubentia 'st?*" L.

793. It is well known what an obligation was contracted according to the ancient, especially the eastern views of morality, by having partaken of any one's hospitality. Thus Hom. Od. 21, 27, ὅς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ· Σχέτλιος, οὐδὲ θεῶν ὄπιν ᾐδέσαο' οὐδὲ τράπεζαν, Τὴν δὴ οἱ παρέθηκεν· ἔπειτα δὲ πίφνε καὶ αὐτόν. Achill. Tat. iii. 21, p. 78, 18, ταῦτα λέγων ἐδεόμην Δία ξένιον καλῶν καὶ κοινῆς ἀναμιμνήσκων τραπέζης. *Pfl.*

794. **πρῶτα, κ.τ.λ.** Since *τὰ πρῶτα*, not *πρῶτα* alone, is used for the chief, the principal persons, Porson read *πρῶτος ὧν ἐμῶν φίλων*, and Hartung has adopted this reading. Pfl. thinks that it is better to suppose, that the omission of the article, though unexampled, is *conceivable*, than to get rid of the difficulty in any forced way. He suggests however, that possibly *πρῶτα* is the *accusative* constructed *πρὸς τὸ νοούμενον*, as if *λαβών* had been used, not *τυχών*. This is improbable.—**ξενίας ἀριθμῷ**· Schol. *ἐν τῷ ἀριθμῷ τῶν φίλων* [*ξένων*] *μου.*—**λαβὼν προμηθίαν**· "*quum magna cura observantiaque cultus sit a nobis.*" Pfl.

796. **εἰ κτανεῖν ἐβούλετο** seems to depend on the *implied* notion, that *even* if he was determined to kill him, he ought not to have deprived him of a tomb. So that the full notion is *τύμβου δ', εἰ κτανεῖν ἐβούλετο, οὐ δίον ἀποστερῆσαι, οὐκ ἠξίωσεν. Pfl.*

798. **ἴσως.** Buttm. (ad Soph. Phil. 130) remarks, that in the language of Attic *urbanity*, which always avoided positive statements, this particle did not denote any real *doubt.*

799. He refers to the *law of destiny* or *nature*, to which the ancients represented the gods themselves as subject. Cf. Pind., *νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων.*—**τοὺς θεοὺς ἡγούμεθα** = *τοὺς θεοὺς ἡγούμεθα εἶναι θεούς. Pfl.*—"*Credere deos esse, quos esse credi solet* (Erf.):" *ἡγεῖσθαι θεούς* being only "*credere deos esse.*" Gr. 1519.

801. Jacobs says: "**ζῶμεν ὡρισμένοι** nihil aliud est quam *ὁρίζομεν, distinguimus, ζῇν* enim pro v. substantivo usurpari satis constat. Sensum igitur hunc esse dico: *Quia leges habemus, Deos esse existimamus. Unde enim profecta esset constans illa et immutabilis de bono et malo, de justo et injusto, opinio, nisi leges essent alioubi, omnibus rebus et ipso Deorum numine majores?*" But to say that *ζῶμεν ὡρισμένοι* is *nothing more* than *ὁρίζομεν* is too much: it adds to the notion of our *forming the distinction*, that of living under the influence of it.

802. ὅς refers to the preceding νόμος.—Jn. εἰ δὲ οὗτος (ὁ νόμος) ἀνελθὼν εἰς σὲ διαφθαρήσεται,—οὐκ ἔστιν—ἴσον. *Pfl.*

807. ὡς γραφεύς τ' ἀποσταθείς. Lucian illustrates this in two passages: T. i. p. 702, ταῦτ' οὖν ξυνεπιστάμενοι αὐτοῖς μισοῦσι καὶ ἐπιβουλεύουσιν, εἴ τις ἀποστὰς ἀκριβῶς κατανενοηκὼς αὐτοὺς ἐκτραγῳδήσει καὶ πρὸς πολλοὺς ἐρεῖ. T. ii. p. 491, ἢν μὲν πάνυ ἐγγύθεν σκοπῶμέν τι καὶ ὑπὸ τῶν ὀφθαλμῶν αὐτῶν, οὐδὲν ἀκριβὲς διαγινώσκομεν· ἢν δὲ ἀποστάντες ἐκ τοῦ συμμέτρου διαστήματος ἴδωμεν, ἅπαντα σαφῶς καταφαίνεται τὰ εὖ καὶ τὰ μὴ οὕτως ἔχοντα. *Pfl.*

810. Observe, that the construction is varied by using the participle οὖσα here, instead of stating *this* opposition independently, like the first, with ἥν.

812. ὑπεξάγειν πόδα is a sort of *periphrasis* of φεύγειν, and the *phrase* is followed by the acc. μέ, which refers rather to the *implied* or *virtual* notion than to the words used.—We must suppose that Agamemnon has turned himself away: upon seeing which movement, Hecuba exclaims, 'whither art thou withdrawing thyself from me?'—ποῖ ὑπεξάγεις πόδα; = *quo discedis? ποῖ με ὑπεξάγεις πόδα; quo me fugis?* (Herm.) Porson explains it, "*Quo meum pedem subducis*, i. e. *quo me cogis te sequi?*"

816. Quintilian says, "*reginam* rerum orationem" (xii. 18). Cf. Cic. de Orat. 2, 44.

817. Jn. ἐς τέλος μανθάνειν, "*perfecte, consummate discere.*" Iph. A. 161, θνητῶν δ' ὄλβιος εἰς τέλος οὐδείς. *Pfl.*

820. ἐλπίσαι. "Hanc formam poetis Atticis non inusitatam esse docuit Schæfer. melet. cr. p. 85. Erfurdt. ad Soph. Antig. 410 ed. min. et Add. Adde ἀποπτύσαιεν Eurip. Helen. 75." *Matthiæ.*

822. ἐπ' αἰσχροῖς = "*ad turpia;*" as in the Androm. 1112, ἥκων ἐπ' αἰσχροῖς. The αἰσχρά are the servile labours that are unbefitting to a queen.

828. εὐφρόνας "dixit per euphemismum, ut Troad. 660, καίτοι λέγουσιν, ὡς μί' εὐφρόνη χαλᾷ Τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λέχος." *Pfl.*

831. Pfl. encloses these verses with [ ], believing the πάνυ, which cannot modify either νυκτέρων or φίλτρων, to prove their spuriousness.

836. εἰ = "*utinam.*" Soph. Œd. T. 863, εἴ μοι ξυνείη φέροντι μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων. Eur. Suppl. 620, ποτανὰν εἴ μέ τις θεῶν κτίσαι. Helen. 1478, δι' ἀέρος εἰ ποτανοὶ γενοίμεσθα Λίβυες οἰωνοί. *Pfl.* So *si*, in Virgil's "*Si nunc se nobis ille aureus arbore ramus ostendet!*" L.

837. On the omission of the articles in enumerations of this kind, cf. Gr. 677, *a.* Æsch. Fals. Leg. § 115, τιμωρήσειν καὶ χειρὶ καὶ ποδὶ καὶ φωνῇ καὶ πάσῃ δυνάμει. *Pfl.*

838. According to the fabulous account, Dædalus had made statues that could speak and move. Δαιδάλου ποίημα was a proverbial expression for a master-piece of art. *L.*

839. σῶν ἔχοιτο γουνάτων. Cf. Bacch. 197, ἀλλ' ἐμῆς ἔχου χερός. *Pfl.*

842. "πάρασχε Ald. et MSS., quod temere barbarum vocat Brunckius, quum sit analogiæ regulis consentaneum. Non valde usitatum

esse fateor; occurrit tamen κάτασχε in Herc. Fur. 1211. Sed vide ad Orest. 1330. Infra 889 (895) ἐπίσχ' Aug. 3." *Porson.*

846. Hermann's explanation is: "*miris modis omnia mortalibus collabuntur, necessitatesque per legum diversitatem sunt definitæ:*" the meaning of the last line (διώρισαν being the *aorist* of what is *habitual* = English present, Gr. 753 (604, *a*), § 402, 1): *laws* (i.e. "*the unwritten laws; the prescribed rules of right and wrong*) *determine the necessities* of our position; or, the necessity of acting in this way or that is determined by the rules of right and wrong: thus, it would have been right a few minutes ago that Hecuba should have been angry with Agamemnon, for consenting to her daughter's death, but now the law of vengeance, making it necessary for her to obtain his help to punish Polymestor, makes it right that she should regard him as her friend.—ἀνάγκαι cannot mean *necessitates* in the Lat. sense, i. e. *intimacies, connexions.*—Pfl.'s explanation is, "mirum quam nihil non accidat hominibus, neque res eæ, quæ adstringere eos vi necessitatis videantur, quatenus valeant, aliunde pendet quam a legibus, quæ et amicitiam cum inimicissimis jungunt et inimicos ex benevolis faciunt."—Bothe: "*atque necessitates diversas* rerum faciendarum *leges imponunt* mortalibus, &c."

851. δι' οἴκτου ἔχειν = "*to compassionate*, or *commiserate; to regard with commiseration.*" So δι' οἴκτου τὰς ἐμὰς λαβεῖν τύχας, Suppl. 194.

854. εἴ πως, κ.τ.λ. The construction is *unsymmetrical:* it *should* be, εἴ πως φανείη γ' ὥστε ἔχειν, κ.τ.λ.: ὥστε μὴ δόξαιμι; instead of which the poet continues the structure more independently with δόξαιμι, as if no φανείη had preceded. "*Si modo appareat* (via *seu* ratio), *qua et tecum bene agatur, neque ego videar,*" &c.

856. βουλεῦσαι after δόξαιμι = "*to have planned*, or *meditated,*" Gr. 782 (626).

857. ἔστιν ᾗ = "*est ubi,*" or "*est quâ parte:*" "there is *a point* with reference to which;"—"on one point."

860. χωρὶς τοῦτο, sc. ἐστί; "*this is apart*" = "this is peculiar (or a private feeling)."

861. πρὸς ταῦτα, "*this being so: wherefore.*"

863. Ἀχαιοῖς εἰ διαβληθήσομαι, "*si in Græcorum invidiam incidam.*" Heracl. 421, συνεξεύρισχ' ὅπως Αὐτοί τε σωθήσεσθε καὶ πέδον τόδε, Κἀγὼ πολίταις μὴ διαβληθήσομαι. Sophocl. Phil. 582, μή με διαβάλῃς στρατῷ Λέγονθ' ἃ μὴ δεῖ. *Pfl.*

867. On the redundant μή after εἴργειν, cf. Gr. 1176 (883), § 749, 1. Thuc. iii. 6, καὶ τῆς μὲν θαλάσσης εἴργον μὴ χρῆσθαι τοὺς Μυτιληναίους (*Pfl.*): "*Prevent from following their natural feelings according to the real judgement of their minds.*"

868. πλέον νέμεις, lit. "*assign more;*" i. e. than you should: "*give too much weight to; pay too much regard to.*" This way of *avoiding* to name any circumstance or event of an ill-omened character is common: thus Helen in the Orest. 78, ἐπεὶ πρὸς Ἴλιον Ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ. Ibid. 660, ἐμοῦ πράσσοντος ὡς πράσσω τὰ νῦν. *Pfl.*

874. μὴ δοκῶν, sc. "εἴργειν, *dissimulans mea gratia te eos arcere.*" Med. 67, ἡκουσά του λέγοντος, οὐ δοκῶν κλύειν. Iph. T. 956, ἤλγουν δὲ σιγῇ κἀδόκουν οὐκ εἰδέναι. *Pfl.*

875. πάντ' ἐγὼ θήσω καλῶς, "*recte omnia instituam ac perficiam,*" i. e. "so that you may have no trouble or inconvenience from it." *Pfl.*

876. Hipp. 598, πῶς οὖν ; τί δράσεις, ὦ μαθοῦσ' ἀμήχανα ; Med. 1376, πῶς οὖν ; τί δράσω ; *Pfl.*

882. φονέᾶ, *here,* and El. v. 599, 763, against the usual practice of the Attic poets, in acc. from -εύς.

886. We are all familiar with the story of Ægyptus, who married his fifty sons to the fifty daughters of his brother Danaus, after he had expelled him and his family from Egypt. Hence the bloody nuptials ; for on the bridal night all the Danaïdes, except one, murdered their husbands. The name of her who spared her husband's life was Hypermnestra. Lynceus, the rescued prince, buried his brethren and avenged their murder, and became king of Argos. Something of the same kind happened also in Lemnos. The Lemnians had carried off some Athenian maidens, who bore them several children ; these children were instructed in the Athenian language by their mothers, who taught them to hate their fathers, and support each other on all occasions. At length the disobedience of the children became so intolerable, that the Lemnians determined to exterminate them as well as their mothers. No sooner were the women aware of this, than they conspired together, and put all the men to death. Hence the condition of a household, in which the mother and sons were on one side, and the father on the other, was proverbially expressed by the phrase Λήμνια κακά. *Htg.*

887. ἄρδην, "*funditus.*" Phœn. 1620, τί μ' ἄρδην ὧδ' ἀποκτείνεις, Κρέον ; Conf. Ion. 1274. Plato de Rep. iv. p. 421, A, φύλακες δὲ νόμων τε καὶ πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὀρᾷς δὴ ὅτι, πᾶσαν ἄρδην πόλιν ἀπολλύασι. *Pfl.*

888. Pfl. (with Matth., § 546) considers this an *infin.*, standing for an *imperative.* Hermann says, χρή, or the like, might be understood, but prefers γενέσθω, as Porson did.

890. καὶ σύ—, she here addresses the slave.

891. δήποτ', "*quondam, olim,*" as above.

892. χρέος, in the same sense in which χάριν is elsewhere used. See above, v. 874. Soph. Trach. 485, κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν. Vid. Hermann. ad Vig. p. 701. *Pfl.*

900. γάρ. Gr. 1455, *b.* § 786, obs. 3.

901. πλοῦν ὁρῶντας, "*navigandi opportunitatem speculantes,* secundos facilesque ventos exspectantes." Plato de Legg. ix. p. 866, C, ἐὰν δὲ ἄκων ἔλθῃ, ἢν μὲν κατὰ θάλατταν ἐκπίπτῃ πρὸς τὴν χώραν, σκηνησάμενος ἐν θαλάττῃ τέγγων τοὺς πόδας πλοῦν ἐπιφυλαττέτω. *Pfl.*—πλοῦν . . . ἥσυχον. It is true that πλοῦν is generally *without* such an adj. as ἥσυχος, and μένειν, καθῆσθαι, θάσσειν *with* it. But since πλοῦς is found with such adjectives as καλός, οὔριος, &c., *why* may not Euripides have used it with ἥσυχος ? To alter it against MS. authority, would be to confine a poet to only one mode of expression.—ἥσυχον *may,* however, be taken *adverbially* (with *Pfl.*) = *tranquille.*

906. λέξει = *dicēris.* According to Porson this *fut.* (λέξομαι) is always *passive* in the Tragedians. Soph. Œd. Col. 1186, ἃ μή σοι

ξυμφέροντα λέξεται. Eur. Alc. 322, ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι. *Pfl.*

907. This sort of connexion with a *causal* τοῖος (introducing the *ground* of a preceding statement) is very common. Andr. 1073, οὐκ ἔστι σοι παῖς παιδός, ὡς μάθῃς, γέρον Πηλεῦ· τοιάσδε φασγάνων πληγὰς ἔχει.—**νέφος**, "*nubes:*" a cloud (= *a vast multitude, darkening*, as it were, the sky). Hom. Il. 4, 274, ἅμα δὲ νέφος εἵπετο πεζῶν. Cf. 16, 66; 17, 243. Eur. Phœn. 257. *Pfl.*

909. **ἀποκέκαρσαι** (ἀπο-κείρω) **στεφ. πύργων**, "*coronam turrium detonsa es*" = (*detonsam habes*). Gr. 910 (719), § 584, 2.

911. **αἴθαλος** = *fuligo*. It is used as a subst. also in Lycoph. 55. *Pfl.*

913. **οὐκέτι σ' ἐμβατεύσω.** El. 595. 1250, ἐμβατεῦσαι πόλιν. Sophocles, Œd. Tyr. 825, uses it with a gen., μήτ' ἐμβατεύειν πατρίδος. *Pfl.*

914. **μεσονύκτιος.** So a poet in the "Little Iliad," quoted by the Schol., νὺξ μὲν ἔην μέσση, λαμπρὰ δ' ἐπέτελλε σελήνη. Virg. Æn. ii. 268, "*tempus erat, quo prima quies mortalibus ægris Incipit et dono divom gratissima serpit.*" Pfl.

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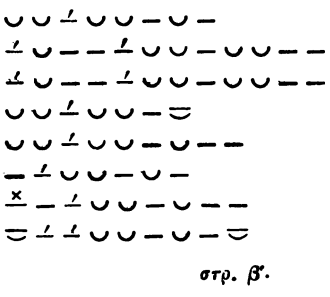

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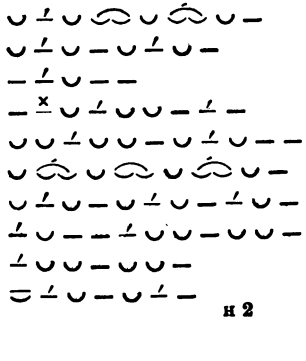

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915. ἧμος, "*whilst* (dum)." This is the only instance of this adv. in Eur.—Soph. uses it with its correlative τῆμος. ἧμος ὁ ξένος θροεῖ . . . . . τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα. Trach. 530.—ἐκ δείπνων, "*peractis conviviis*." Pfl.

916. κίδναται, "*is spread*." This is the only instance in which this collateral form of σκεδάννυμαι occurs in the Tragedians: ὑπεὶρ ἅλα, πᾶσαν ἐπ' αἶαν κίδναται Ἠώς. Hom. Il. 8, 1.—μολπᾶν δ' ἄπο. The preposition is superfluous. El. 1108, νεογνῶν ἐκ τόκων πεπαυμένη. Cf. ad Med. 46.—καταπαύσας. Act. for mid. Hom. Od. 4, 659, παῦσαν ἀέθλων. Eur. Hel. 1336, ἔπαυσε πόνων. *Pfl.*

920. ξυστὸν δ' ἐπὶ πασσάλῳ. This is a parenthetical clause: "*his spear* (was) *on its peg*."—ναύταν ὅμιλον. Cf. Æsch. Prom. 425, Σκύθης ὅμιλος. Eur. Herc. F. 408, τὸν ἱππευτὰν Ἀμαζόνων στρατόν. Iph. A. 1059, θίασος ἱπποβότας Κενταύρων. *Pfl.*

924. ῥυθμίζεσθαι (componere, concinnare), "*to arrange*." "The Scholiasts, who condemn this description as the malicious invention of a woman-hater, seem to have forgotten, that if a lady's hair is to look well on the following morning, it must be parted and curled over night." *Htg.*

926. ἀτέρμονες αὐγαί. "Boissonade supposes the meaning to be that any one who looks into a mirror, thinks that he is looking into unbounded space; but I can assure him that this is not so; for when I look into the little mirror that hangs in my study, I see, not infinity, but the opposite wall of my room. Hermann thought, that steel mirrors reflected the light in an *infinity* of rays. If this were really the case, one could no more look stedfastly at one than at the sun itself." This is a specimen of Hartung's worst style of flippant criticism. There is no doubt, that *the apparent depth* of space into which one's gaze appears to penetrate, on looking into a mirror, is a remarkable effect; and *also* that the *rays* of a metallic mirror by candle-light, might well be called *unlimited* from the intensity of their brightness. Probably this is the best explanation. Pfl. prefers that of the *Schol.*, κυκλοτερεῖς.

927. "ἐπιδέμνιος—ἐς εὐνάν posita sunt ἐκ παραλλήλου, cujus generis permulta in tragico sermone observantur. Ion. 1441, ὃν κατὰ γᾶς ἐνέρων χθόνιον μετὰ Περσεφόνας τ' ἐδόκουν ναίειν." *Pfl.* Bernhardy compares χαμαιπετὴς πίπτει πρὸς οὖδας. Bacch. 11. *H.*

931. Ἰλιὰς σκοπιά, "*Trojana speculа,*" "*the Trojan watch-tower,*" i. e. "the citadel of Troy." Pfl. thinks it refers to Homer's Ἴλιος ἠνεμόεσσα.

934. Δωρὶς . . κόρα. "The practice of wearing little or no clothing in the games of the circus, was first introduced into Sparta (according to Thucyd. i. 6) by the Dorians. The Spartan maidens used to appear on those occasions in a single garment, fastened over the shoulders with clasps, but without any girdle round the waist. Those who wore this sort of dress were said δωριάζειν. Comp. also Eurip. Androm. 597—600." *Htg.*

935. προσίζειν Ἄρτεμιν, = "*to sit* (as a suppliant) *at* (the image of) *Artemis.*" Fragm. inc. xlii. 2, βωμὸν προσίζει. Helen. 1512, Εὐρώταν ἐφεζόμεναι. *Pfl.*

936. οὐκ ἤνυσ' = "*nihil effeci;*" "*I did it to no purpose.*"

940. "Navis πόδες erant duo funes, qui ab utraque inferiore veli parte, sive ab angulis veli, exeuntes in navi puppim versus alligabantur." *Seidler.*

944. Διοσκόροιν. "Paris. A. Flor. 10. 21 b. Vulgo Διοσκούρσιν. Phrynichus, p. 100, Διόσκουροι· ὀρθότερον Διόσκοροι. γελάσεις οὖν τοὺς σὺν τῷ υ λέγοντας. Herodian. Piersoni, p. 445, Οἱ Διόσκουροι σὺν τῷ υ, ὅταν πληθυντικῶς λέγωνται· τὸ Διοσκόρω δὲ ἐν τῷ δυϊκῷ ἀριθμῷ ἄνευ τοῦ υ." *Pfl.*

948. πᾰτρῴας· it is a *logaœdic* verse.

949. γάμος οὐ γάμος, "quem dicere poterat γάμον ἄγαμον. Vid. ad v. 612. Androm. 103, Ἰλίῳ αἰπεινῇ Πάρις οὐ γάμον ἀλλά τιν' ἄταν Ἠγάγετ' εὐναίαν εἰς θαλάμους Ἑλέναν. Helen. 1147, τέρας οὐ τέρας." *Pfl.*

953. "Between this scene and the preceding one, at least a day and night must have intervened. That there was this interval, appears also from the remark of Agamemnon, 'that the Greeks could not sail, because at that time the wind was not fair.' We must suppose Polymestor and his retinue to arrive on the stage, accompanied by the maid-servant, who had been to fetch him, and who immediately goes into the tent to summon Hecuba forth." *Htg.*

957. i. e. οὔτ' αὖ πιστόν ἐστιν (καλῶς πράσσοντα, κ.τ.λ.), "*nor can it be reckoned upon with confidence, that* &c."

958. φύρουσι, "*miscent ac perturbant.* Plut. de Is. et Osir. p. 378, D, φύρειν τὰς περὶ θεῶν δόξας καὶ συνταράττειν ὑποψίαις ἀτόποις." *Pfl.*

961. προκόπτειν, lit. "*to out forward,*" is *to advance, to make progress,* the notion being probably derived from the labours of a *pioneer.* Alc. 1079, τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Hipp. 23, τὰ πολλὰ δὲ Πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ. *Pfl.*—ἐς πρόσθεν is peculiar to Euripides (εἰς τὸ πρόσθεν occurs in Plato). The placing *adverbs* (used *substantively*) under the government of *prepositions,* is common to the Greek language, with the *Latin, English,* &c. Sometimes the two are written as one word with *one accent* (ἔκπαλαι, ὑπεράνω, ὑποκάτω, ἐξοπίσω, ἐμπροσθεν, &c.), sometimes *separately.* εἰς τότε, *Lobeck.* (Cf. our '*till then, from now, from there.*') —κακῶν is the gen., dependent on the *local adverb* πρόσθεν (*Mth.*), or rather εἰς πρόσθεν.

963. τυγχάνω ... ὅτ' ἦλθες. Observe the *historical present*, in connexion with the *aorist* of a definition of a subordinate circumstance. *Mth.*

968. On the difference, *αἰσχύνομαι*, with *inf.* or *partcp.*, cf. Gr. 1117, 14 (848), § 685, obs.

971. τυγχάνουσ'. Euripides has constructed the clause as if he had used not *αἰδώς μ' ἔχει*, but the *equivalent αἰδοῦμαι*.—ἵν' = "*ubi*" = "*in quo.*"

972. So Iph. Aul. 856, χαῖρ' οὐ χὰρ ὀρθοῖς ὄμμασίν σ' ἔτ' εἰσορῶ. Cf. Luc. 9, 904, "*Qui potuere pati radios et* lumine recto *sustinuere diem*" = *intrepido vultu.* In the passage before it means, *with an unabashed countenance;* as *we* speak *of looking any body straight in the face.*

976. καὶ θαῦμά γ' οὐδέν, "*yes; and no wonder.*" "*Sunt hæc, ut dicis, neque vero ego miror.*" Soph. Œd. T. 1132, κοὐδέν γε θαῦμα.—τίς χρεία σ' ἐμοῦ; After Homer's τί δέ σε χρεὼ ἐμέο; sc. ἔχει. *Pfl.*

977. τί χρῆμα, "*quare?*" Heracl. 633, τί χρῆμα κεῖσαι καὶ κατηφὲς ὄμμ' ἔχεις; cf. Herc. F. 1179. *Pfl.*

989. τοὐκείνου μέρος, "*quantum ad illum attinet.*" Rhes. 405, Ἕλλησιν ἡμᾶς προὔπιες τὸ σὸν μέρος. *Pfl.*

996. τῶν πλησίον should be the gen. from τὰ τῶν πλησίον, "*your neighbour's property.*" Hence it would be, if fully expressed, τῶν τῶν πλησίον.

998. ἃ . . ; but in the next line, τοῦτο.—This slight inaccuracy is met with elsewhere; e. g. Eur. Ion. 963, τοῦτ' ἦν ἃ νῦν σοι φανερὰ σημαίνω κακά. *Mth.*

1000. Hermann, who is followed by Hartung and others, reads ἔστ' ὦ φιληθείς, ὡς σὺ νῦν ἐμοὶ φιλεῖ . . . . . χρυσοῦ . . κατώρυχες, i. e. ἔστι κατώρυχες, by what is called the *Schema Pindaricum*, a singular verb being placed at the head of a clause before a plural subject.—It need hardly be observed that Hecuba's speech contains a latent meaning, which the audience would understand.—φιλεῖ (= *amaris*), pass.

1007. Boissonade places a comma after ἔλεξας, and joins τῇδε καὶ σοφώτερον ("it is better thus"). So Herm. and Hartung, and so, I think, the words should be joined.

1013. ἤ asks *cum verisimili conjectura.* Cf. Gr. 1355 (977), § 873, 1. It occurs in this way after a few words of the clause below, v. 1272, μορφῆς ἐπῳδὸν ἤ τι τῆς ἐμῆς ἐρεῖς; *H.*

1025. "Constructio verborum hæc est: ὥς τις, ἁλίμενον ἐς ἄντλον πεσὼν λέχριος, ἐκπέσῃ φίλας καρδίας, ἀμέρσας (αὐτῆς) βίον: *sicut qui in mare procul a portu obliquus illapsus amisit animam, vitam ea privans.* Λέχριος, quod vocabulum quomodo huic loco conveniret obscurum videbatur Elmsleio ad Med. 1137, de casu intelligendum, quo quis ex navi quassata atque in latus inclinata, ut undas hauriens mergatur, excidat" (*Herm.*).—Elmsley objected to ὡς cum subjunctivo; but Herm. de Ellips. et Pleon. says, "ὡς, ut apud Homerum ὥστε, per se regit conjunctivum, si res non *ut facta*, sed ut *quæ fieri possit*, narratur: τοὺς δ' ὥστ' αἰπόλια πλατέ' αἰγῶν αἴπολοι ἄνδρες ῥεῖα διακρίνωσιν ἐπεί κε νομῷ μιγέωσιν." (Opusc. vol. i. p. 206.)—

ἄντλος (*sentina*) is here the "sea;" nearly as *we* speak of the "*trough of the sea.*"—ἀμέρσας βίον is "having amerced thyself of thy own life; having lost thy life."—[In all probability, I think, ἐκπεσεῖ, adopted by Hartung, is the right reading. Not a soul, he says, knows of any *other* example of such a construction as ὥς τις —ἐκπέσῃ.]

1028. λέχριος. Virg. Æn. i. 104, "*Franguntur remi; tum prora avertit et undis Dat latus; insequitur cumulo præruptus aquæ mons.*" Pfl.

1029. τὸ γὰρ ὑπέγγυον — κακόν, "*dirum enim ac perniciabile malum, quod fide et quasi sponsione justitiæ ac deorum cautum est, ne pereat, non fit irritum.*" Pfl.—ξυμπίτνει, ἀφανίζεται, ἀπόλλυται. *Sch.* Musgr. reads, τὸ γὰρ ὑπέγγυον δίκᾳ καὶ θεοῖσιν οὗ ξυμπιτνεῖ, ὁ. ὁ. κ. : "*ubi* (i. e. *in quo vel in quem*) *cadit et concurrit, ut ob crimen commissum simul et humanæ justitiæ et deorum vindictæ sit obnoxius ac velut oppigneratus, illi certissimum exitium imminet.*"—*Pfl.* has doubts whether this reading and correction should not be adopted.

1035. The deed of vengeance is executed within the tent, and only made known to the spectators by the cries of the miserable victim.

1039. οὔτι μὴ φύγητε, "*non effugietis.*" Gr. 797 (633), § 748.

1042. ἐπεσπέσωμεν, Gr. 803, *b* (642), § 472, 2.—ἀκμή, "*the instant; the critical moment:*" nearly = καιρός· or, as *Pfl.* observes, "a time when," as an old poet says, οὐχ ἕδρας ἔργον οὐδ' ἀμβολᾶς: Herc. F. 532, εἰς ἀκμὴν ἐλθὼν φίλοις, to be compared with Hecub. v. 666. Soph. El. 1337, εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν Ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή. *Pfl.*

1045. "Here the second word is constructed according to the verb that is nearest to it: = ἢ γὰρ καθ. Θρῆκα ξένον καὶ κρατεῖς αὐτοῦ" (*Mth.*). But this, as Pfl. remarks, is unnecessary: Euripides was not obliged to call him Θρῆξ ξένος. Instead of saying ἢ γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς αὐτοῦ; she says ξένου for αὐτοῦ, for the purpose of placing a stronger word at the end of the clause.—I would add, not merely to avoid the pronoun, but to add the strong *notion*, ξένου.

1050. τυφλῷ ποδί, "*with a blind foot;*" i. e. foot no longer guided by the eyes.

1055. θυμῷ is the *instrumental* or causal dat. dpt on ζέοντι.—θυμῷ ζέοντι Θρ., "*Thraci ira fervido.* Paullo aliter Soph. Œd. C. 434, ὀπηνίκ' ἔζει θυμός." *Pfl.*

1057. πᾶ στῶ, "quo *accidam?*" στῶ est *quo accidam?* In Oreste v. 1251, Στῆθ' αἳ μὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον, Αἳ δ' ἐνθάδ' ἄλλον οἶμον, ἐς φρουρὰν δόμων. *Herm.* "Illius voculæ (de ὅπα loquitur) alium puto sensum esse, prout alii verbo juncta sit, idque vel in eodem orationis tenore, ut modo sit *quorsum*, modo *ubi*, modo *quo pacto:* ita quidem intelligo Eurip. Hecub. 1032. (ed. Matth.) πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω, ubi nolim argutari." Bœckh. ap. *Pfl.* —κέλλειν, prop. "*to put in to shore:*" Polymestor's uncertain course being well compared tacitly with that of a ship on the ocean. El. 139, Ἄργει κέλσας πόδ' ἀλάταν. Hipp. 140, θανάτου κέλσαι ποτὶ τέρμα δύστανον. *Pfl.*

1059. Jn. τιθέμενος βάσιν θηρὸς ὀρεστέρου ἐπὶ χεῖρα κατ' ἴχνος; Porson took ἴχνος in the sense of *pes* (*footstep* for *foot*), or rather "*the sole of the foot*," quoting Bacch. 1122, ἔφερε δ' ἡ μὲν ὠλένην ἡ δ' ἴχνος αὐταῖς ἀρβύλαις, and Catull. Nupt. Pel. et Thel. "*Candida permulcens liquidis vestigia lymphis.*" He then read καὶ κατ' ἴχνος, or (as he afterwards preferred) καὶ ἴχνος. Advancing my steps like *a four-footed beast of the mountains* (*a bear*, Htg.), *on hand and on foot* (on all fours). Pfl. says: that τιθέμενος is properly taken twice, both before βάσιν and before ἐπὶ χεῖρα. He thinks the *asyndeton* justified by the impassioned expression. [Hermann adopts a very artificial way: "πᾷ κέλσω τετράποδος βάσιν θηρὸς ὀρεστέρου, τιθέμενος ἐπὶ χεῖρα κατ' ἴχνος: *quo applicem quadrupedis montanæ feræ gressum, imponens* (*solo*) *manum secundum vestigia?* i. e. quo quadrupes accedam, manu quærens vestigia mulierum?"]

1061. ἐξαλλάξω, sc. πόδα or ἴχνος, i. e. *shall I go?* Cf. Elect. 103, ἔξω τρίβου τοῦδ' ἴχνος ἀλλαξώμεθα. *Htg.*

1063. "Transpositionem horum verborum idoneis exemplis confirmavit Seidlerus p. 278 sq., in quibus reperias hæc ex Med. 1273, ἀκούεις βοάν, ἀκούεις τέκνων; 1282, μίαν δὴ κλύω, μίαν τῶν πάρος." *Pfl.*

1065. He invokes the sun as the author of light.

1071. ἐπαΐσσω, like ἀΐσσω, is one of the intrans. verbs that are sometimes used transitively by the poets. *Mth.* (§ 423) quotes Ap. Rhod. 1, 1253, ἔνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἡρακλῆϊ γυμνὸν ἐπαΐσσων παλάμῃ ξίφος.

1073. Hesych., ἀρνύμενοι, ἀντικαταλλασσόμενοι, ἀντιπρασσόμενοι.

1074. An *apposition* to the preceding sentence [Gr. 827, *a*, 2 (669, *b*), § 580]. Or. 841, σφάγιον ἔθετο ματέρα, πατρῴων παθέων ἀμοιβάν. Iph. A. 233, τὰν γυναικείαν ὄψιν ὀμμάτων ὡς πλήσαιμι, μείλινον ἀδονάν. *Pfl.*

1076. βάκχαις Ἅιδου, "*Bacchantes of hell, = mad fiends of hell.*"

1077. ἀνήμερον οὐρείαν ἐκβολάν; after having said, that his children will be given to be devoured by the dogs, Polymestor adds, "to become *a cruel dispersion among the mountains*," i. e. to *have their limbs cruelly scattered about among the mountains.* Dübner.

1079. πᾷ κάμψω. "Non significat autem πᾷ κάμψω, *quo flectam iter? quo accedam?* sed, *quo in loco considam?* Nam sicut κάμπτειν γόνυ, vel κῶλα, quiescere significat, de qua re videndus Hesychius in γόνυ κάμψαι, et Brunckius ad Æschyli Prometheum v. 32, et ad Sophoclis Œdipum Coloneum v. 19, ita κάμπτειν simpliciter adhibitum, etiam si quis non in aliquo loco, sed ad aliquem locum κάμπτειν dicatur, est, *post quam quis accesserit, considere.* Sic apud Sophoclem in Œdipo Colcn. v. 84, ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας Πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ." *Herm.*

1080. πείσματα, here not "*retinacula navis*," but "*rudentes*," Sch.

1081. φᾶρος στέλλειν, "*velum contrahere.*"

1082. Htg. reads συθῶ, observing: "The thought suddenly occurs to Polymestor, that while he is blindly pursuing the women, the bodies of his children may be carried off by them, and thrown into

the highways or forests, to be devoured by dogs and wild beasts. He therefore halts, and endeavours to return to his tent, where he may lay himself down beside the corpses of his children to protect them from insult. 'Whither,' he says, 'shall I go, whither turn, whither direct my footsteps? I will, *like a ship, shift my sails, and hasten back* to the unhappy resting place of my children, that I may protect them.' Consequently, it is impossible that *σύθεις*, at v. 1082, with the Scholiast's construction, can be right; for the sense, or rather the nonsense, would be 'whither shall I go, running to the bed of my children?' for surely, if Polymestor knows whither he is going, he need not ask himself the question."

1084. **κοίταν**, "*the place where they are extended.*"

1085. "*O miserum te! quam gravia in te perpetrata sunt mala.*" Isocrates Nicocl. § 61, *ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Pfl.*—**σοί** = "*against you.*"

1089. **Ἄρει κάτοχον** = *κατεχόμενον ὑπ' Ἄρεως.* "Instead of *Ἄρεϊ κάτοχον, Htg.* would read *ἀρεικάτοχον*, as a compound word, according to the direction of the cod. Mosq. B, which (like the Schol.) has *ἀρεικάτοχον*; for if we have *πυρίπνους, νυκτίπορος*, why should we not also have *οὐρειθρέπτων, οὐρειβάτης, ἀρεικάτοχος*?"

1094. **ἤ** coalesces with the first syllable of *οὐδείς. Pfl.*

1100. **ἀμπτάμενος** = *ἀναπτάμενος. Pfl.*

1104. **ὄσσων**, according to Mth. § 354, ζ, is the *gen. separativus*, or *gen.* of removal, where otherwise *ἀπό* or *ἐκ* are used: but why may it not be gen. after *αὐγάς*?

1107. **ξυγγνώστα**, sc. *ἐστίν*, "*it is pardonable.*" On the neut. pl., cf. *ἀχθεινά* below and note. Med. 491, *συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.* 703, *ξυγγνωστὰ μεντάρ' ἦν σε λυπεῖσθαι, γύναι.* Cf. Phœn. 1001.—**κρείσσον' ἢ φέρειν**, i. e. *ἢ ὥστε φέρειν*, "*too great to bear.*" So Soph. Œd. Tyr. 1293, *τὸ γὰρ νόσημα μεῖζον ἢ φέρειν. Pfl.*

1109. Jn. *οὐ λέλακ' ἥσυχος*, "*uttered no gentle sound.*"—"Agamemnonis adventu quum speret Polymestor fore, ut Hecuba dedatur ad supplicium, sedatior simul cum animi motu fit oratio, et illam numerorum vehementiam ac varietatem excipiunt trimetri iambici. Jamque eo res adducta est, ut, quod maxime amat Euripides, tanquam in forensi certamine causa disceptetur, absolutaque Hecuba simul et promissis satisfaciat Agamemno, et justi regis personam egregie tueatur." *Pfl.*

1113. **παρέσχεν.** *Herm.* and *Htg.* retain this reading, which Porson, with slight MS. authority, changed to *παρέσχ' ἄν.* Elmsley says that the Attics were not in the habit of eliding ε of the 3rd pers. before *ἄν*, and reads *φόβον παρέσχεν οὐ μέσως ὅδ' ἂν κτύπος*· but the *ἄν* is unnecessary (*Htg.*). Troj. 392. Iphig. T. 356, 357.

1119. Herm. incorrectly places a comma before *ἄρα.* Htg. refers to Bacch. 886, *ὅ τι ποτ' ἄρα τὸ δαιμόνιον, κ.τ.λ.* It is obvious, he says, that since *ἄρα* can stand in a *direct* question, it can stand in an *indirect* one, and therefore also with an *indefinite relative*: for of these clauses the one kind develops itself from the other.

1121. "Hecuba me perdidit; perdidit, dico? immo majus quid per-

petravit. Iph. T. 1321, ὦ θαῦμα. πῶς σε μεῖζον ὀνομάσας τύχω; Vid. ad v. 667." *Pβ.*

1125. = "*Stop! what is come to you?*"—οὗτος, "*heus tu!*"

1129. μαργῶσαν, "cædis avidam. Phœn. 1156, ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ Περικλύμενος παῖς. 1247, μαργῶντ' ἐπ' ἀλλήλοισιν ἰέναι δόρυ. Cf. Soph. Aj. 50, καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;" *Pβ.*

1130. ἴσχ', "*hold yourself; stop.*"

1132. = "*dicam*, or *dicturus* sum." Gr. 814 (651), § 425, 1.

1135. ὕποπτος, in an act. sense, "*suspecting; being apprehensive of.*"

1138. ἔδεισα, μὴ—ἐθροίσῃ καὶ ξυνοικίσῃ. The fear suggests to the mind the *purpose* of avoiding the object of the fear. On the *subjunctive*, after the *historical* tense ἔδεισα, cf. Gr. 1376 (994). On *this* passage *Mth.* says (§ 520, 8), "Eur. here combines the subjunctive and optative; by the subjunctive, designating the event which he thinks will certainly happen, the re-establishment of Troy; by the optative, that which is possible only or probable, the renewed invasion by the Greeks."

1143. Jn. γείτοσιν δὲ Τρώων εἶη κακόν. *Pβ.*

1152. ὡς δὴ παρὰ φίλῳ; "i. e. specie quidem amicitiæ, sed revera inimicissime. Helen. 1398, ὡς τῷ θανόντι χάριτα δὴ συνεκπονῶν. Ion. 1202, ὡς τῷ νέῳ δὴ δεσπότῃ χάριν φέρων. Conf. Iph. T. 1338." *Pβ.*

1153. κερκίδ', "the *shuttle* for the *web*, or *work*:" as *we* may speak of *the loom* for the produce of the loom.

1154. ὑπ' αὐγάς. "Plutarch. Op. Moral. p. 822, ἀλλ' ὑπ' αὐγὰς θεῶ. Id. ibid. p. 1107, ὑπ' αὐγὰς διαπτύξας." *Musgravius*—πέπλος is not uncommon of a man's dress in the case of orientals.

1156. γυμνός, here c. gen. as an adj. of emptiness or *want*. So Pind. Nem. i. 80, κολεοῦ γυμνὸν φάσγανον.—διπτύχου στολίσματος, "hastæ et pallii." *Pβ.*

1159. γένοιντο, sc. τὰ τέκνα. On the pl., cf. Gr. 644 (525) § 385, *a*.

1160. Lit. "*how do you think it?*" i. e. in an incredible degree; beyond any thing that one should have thought possible beforehand. The formula is always inserted in this parenthetical way. "Hipp. 446, τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν. Cf. Iph. A. 1590. Arist. Ach. 24, εἶτα δ' ὡστιοῦνται, πῶς δοκεῖς; Supplendum αἱ μὲν—κεντοῦσι παῖδας, cui respondet αἱ δὲ—τὰς ἐμὰς εἶχον χέρας. Herc. F. 635, χρήμασιν δὲ διάφοροι· Ἔχουσιν, οἱ δ' οὔ. Xenoph. Cyrop. iv. 3, 9, ἔλεγον, ὅτι ἀπὸ τοῦ στρατοπέδου εἶεν προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλα. Apud Pausan. ii. 2, 5, scrib. Λύσιον, τὸν δὲ Βάκχειον ὀνομάζουσι." *Pβ.*

1165. εἰ ἐξανισταίην. The εἰ = *si quando*, implying (with the *opt.*) *indefinite frequency*. Gr. 1296 (947), § 855, β. Iph. T. 325, ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι Ἔβαλλον αὐτούς· εἰ δὲ τούσδ' ὠσαίατο, Αὖθις τὸ νῦν ὑπεῖκον ἤρασσον πέτροις. *Pβ.*

1167. πλήθει = "*on account of* (or *from*) *the multitude*;" a sense in which the dat. is found with verbs of all kinds.

1168. πῆμα πήματος πλέον is an app. to the whole clause; but precedes, as is sometimes the case, the principal verb—being inserted in a somewhat parenthetical way: thus ὅσοι δὲ τόξοις χεῖρ' ἔχουσιν εὔστοχον ἓν μὲν τὸ λῷστον μυρίους ὀϊστοὺς ἀφεὶς ἄλλοις τὸ σῶμα ῥύεται μὴ κατθανεῖν.

1172. ἐκ δὲ πηδήσας. Tmesis.

1177. μακροὺς τείνω λόγους. Plat. Gorg. §. 47, p. 465, D, μακρὸν λόγον ἀποτέτακα. *Pfl.*

1179. λέγων ἐστίν = λέγει. Cycl. 381, πῶς, ὦ ταλαίπωρ', ἥτε πάσχοντες τάδε; Supra v. 122, ἦν σπεύδων. Gr. 762 (610), § 375, 4.

1180. συντεμών, i. e. συντόμως εἰπών, or as Lucian expresses it, Imag. § 14, ἑνὶ λόγῳ συνελὼν φαίην ἄν. Eurip. Æol. fr. V., παῖδες, σοφοῦ πρὸς ἀνδρὸς, ὅστις ἐν βραχεῖ Πολλοὺς λόγους οἷός τε συντέμνειν καλῶς. Conf. Troad. 441. Iph. A. 1249. Anaxilas Athen. xiii. p. 558, E, συντεμόντι δ' οὐδὲ ἓν Ἑσθ' ἑταίρας ὅσα περ ἔστι θηρί' ἑξωλέστερον. *Pfl.*

1181. γάρ "often, like the Lat. *nempe*, serves for the explanation of a *preceding* proposition containing a demonstrative pron., preparing the way for that which follows." (*Mth.*) Thus Plat. Phæd. 91, A, ἐγώ μοι δοκῶ τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν, ἃ ἐγὼ λέγω, δόξει ἀληθῆ εἶναι προθυμήσομαι, ἀλλ' ὅπως, κ.τ.λ.

1182. ὁ δ' ἀεὶ ξυντυχών, sc. αὐταῖς.—ἀεί, i. q. ἑκάστοτε. Thuc. i. 11, οἵ γε οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντεῖχον, "*from time to time; at any given time.*" Gr. 1521, 2.—ἐπίσταται, "*suo damno edoctus cognovit.*" Troad. v. 894, ἐγώ νιν οἶδα καὶ σὺ χοὶ πεπονθότες. *Pfl.*

1183. τοῖς σαυτοῦ κακοῖς, "*propter tua ipsius mala.* Sic Hipp. 854, σᾷ τύχᾳ. Supra, v. 299, τῷ θυμουμένῳ. Συνθείς auget vim vocis πᾶν, quasi dicas: *omnes, ne una quidem excepta.* Cf. an exactly similar passage in Protesil. fr. iii., ὅστις δὲ πάσας συντιθεὶς ψέγει λόγῳ Γυναῖκας ἐξῆς σκαιός ἐστι κοὐ σοφός. Iph. T. 1015, ἅπαντα γὰρ Συνθεὶς τάδ' εἰς ἓν νόστον ἐλπίζω λαβεῖν." *Pfl.*

1185, sqq. *Pfl.* explains the meaning thus: "Sunt sane quædam nostrum, et multæ quidem, odio dignæ: ceteræ vero propter sexum non suis quæque virtutibus vitiisve, sed numero tantum, spectamur; malis non nostra quadam culpa, sed natalium vitio cumuli instar et tanquam numerus adjicimur."

1184. Hermann reads ἀντάριθμοι for εἰς ἀριθμόν: "*multæ enim nostrum, aliæ quidem invidia laborant, aliæ vero e contraria parte æquamus numerum malarum:*" but *Htg.* rather better, ἰσάριθμοι. His words are, "ἐπίφθονοι does not signify *reprehensione digni*, but rather *invidiam movente*s, affording occasion for hatred of the whole sex. In the following verse Hermann has discovered, it is true, what sort of emendation the sense requires, but not the proper expression. He should have substituted ἰσάριθμοι, not ἀντάριθμοι, for εἰς ἀριθμόν. For the lengthening of the first syllable in such words as ἰσόθεος, ἰσόνειρος, ἰσόμοιρος, κ.τ.λ., see Porson on Orest. v. 9; Ellendt. Lex Soph. i. p. 845."

1189. ἔδρασε. "Accuratius scripsisset ἔδρασαν, quum præcesserit

ἀνθρώποις. Sed illa numerorum permutatio in utraque lingua frequentissima. Tyrtæus i. 27, Br., νέοισι δὲ πάντ' ἐπέοικεν· Ὄφρ' ἐρατῆς (sic scribe cum Valcken.) ἥβης ἀγλαὸν ἄνθος ἔχῃ, Ἀνδράσι μὲν θηητὸς ἰδεῖν ἐρατός τε γυναιξίν. Xen. Œcon. iii. 5, ἴσως γὰρ ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ. Eadem ratione *Euripides* in Androm. 421, οἰκτρὰ γὰρ τὰ δυστυχῆ Βροτοῖς ἅπασι, κἂν θυραῖος ὢν κυρῇ." *Pfl.*

1190. σαθρός, of earthenware vessels, denotes the having *a flaw.* σαθροὶ λόγοι = "non apti ad persuadendum." In the Rhes. 639, Minerva, who is proposing to deceive Paris, σαθροῖς λόγοισιν ἐχθρὸν ἄνδρ' ἀμείψομαι. *Pfl.*

1194. οὕτις ἐξήλυξέ πω. Soph. Œd. Col. 280, φυγὴν δέ του Μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν. *Pfl.*

1197. ὃς φῇς. "Simillima orationis conversio in Soph. Œd. Col. 1354." *Porson.*—ἀπαλλάσσων. The pres. partcp. is sometimes used for the fut.—this is a rhetorical use, graphically describing a *future* purpose as present and in execution.

1201. οὐ . . . οὔτε, which Elmsley thought a solecism, is sufficiently defended by Hermann.

1203. ἢ τίν' αἰτίαν ἔχων; i. e. τίνα ἄλλην αἰτ. ἔχ. Iph. T. 511, φυγὰς δ' ἀπῆρας πατρίδος, ἢ ποίᾳ τύχῃ; Infra 1264, ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ; *Pfl.*

1205. πείσειν τάδε. Soph. Œd. Col. 797, ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι. Amphis ap. Athen. xiii. p. 563, C, τί φῄς; σὺ ταυτὶ προσδοκᾷς πείσειν ἐμέ; *Pfl.*

1206. εἰ βούλοιο. The *apodosis* is here suppressed: = ὃ ὁμολογήσειας ἂν εἰ βούλοιο. *Mth.*

1207. κέρδη τὰ σά, i. e. αἰσχροκέρδεια ἡ σή. *Pfl.*

1211. τί δ'. The δέ is *resumptive* after a long parenthetical insertion. Isocr. de Permut. § 169, sq., ὅτε γὰρ ἐπαμύνειν ἠρχόμην τοῖς ἰδίοις, ἀπολομένων ἐν τῷ πολέμῳ τῷ πρὸς Λακεδαιμονίους ἁπάντων τῶν ὑπαρχόντων ἡμῖν—ὅτε δ' οὖν, ὥσπερ εἶπον, ἠρχόμην πλησιάζειν τισίν, κ.τ.λ.—χάριν θέσθαι. El. 61, χάριτα τιθεμένη πόσει. *Pfl.*

1215. καπνῷ σημαίνειν, "*fumo signum dare*, quum absolute dicatur, non addita re, cujus signum fumus sit, offensioni ea res fuit interpretibus. At idem fit in formula ἐσήμηνε τῇ σάλπιγγι, sc. ὁ σαλπιγκτής. Nimirum quæ res significetur, sponte intelligimus: tubicine canente, initium pugnæ fieri; fumo autem urbis quid aliud quis indicari suspicetur, nisi incensam esse? Quidquid autem non patimur solum, sed etiam facimus non nostra sponte, sed alieno quodam incitamento, ὑπό τινος ποιεῖν dicimur. Igitur fumi significatio quum effecta sit igni ab hostibus injecto, recte addit πολεμίων ὕπο." *Pfl.*

1221. ἀπεξενωμένοις. Soph. El. 776, φυγὰς ἀπεξενοῦτο. Plat. de Legg. ix. p. 866, A, ἐὰν δέ τις—τοὺς χρόνους μὴ ἐθέλῃ πληροῦν ἀποξενούμενος τοὺς εἰρημένους. *Pfl.*

1223. καρτερεῖς, διατελεῖς. *Pfl.*

1224. Jn. καὶ μὴν τρέφων μέν, ὡς ἐχρῆν σε τρέφειν παῖδα τὸν ἐμόν, σώσας τε, sc. αὐτόν. *Pfl.* "Sometimes words which belong to one another are separated." (Mth. § 428, 2). Cf. Orest. 578, ἐζημίωσε πατέρα κἀπέκτεινν' ἐμόν.

1225. **καλὸν κλέος.** Hom. Od. 1, 95, ἐσθλὸν κλέος. Theoc. xvi. 58, ἀγαθὸν κλέος. Contra Helen. 135, αἰσχρὸν κλέος. *Pfl.*

1227. **τὰ χρηστά,** prosperity naturally attracts friends.

1234. **οἷς ἐχρῆν,** sc. πιστὸν εἶναι. *Pfl.*

1237. **τοιοῦτον ὄντα,** int. οἷοίπερ οἱ κακοί. *Pfl.*

1240. **ἀχθεινά.** When an adj. is put with an auxiliary verb, as *predicate,* without referring to a proper subject (= *our* "*it is* —"), it is properly in the neut. *singular;* the Greeks, however, often put the *neut. plural.*

1243, sq. **οὔτ'—οὔτ' οὖν.** Æsch. Agam. 457, μήτ' εἶην πολιπόρθης, μήτ' οὖν αὐτὸς ἁλοὺς ὑπ' ἄλλων βίον κατίδοιμι. *Pfl.* The οὖν denotes *indifference* with respect to *choice.* Cf. Gr. 1494, *c.*

1247. **ῥᾴδιον.** "Gaius apud Stobæum Floril. vol. iii. p. 57, εὐάγωγον δὲ εἰς τὸ ῥᾴδιός τι τολμῆσαι θυμὸς γυναικός." *Pfl.*

1249. **μὴ ἀδικεῖν,** i. e. μὴ ἄδικον εἶναι vel μὴ ἠδικηκέναι.—μὴ ἀ., synizesis. *Pfl.*

1256. **τί δ' ἡμᾶς;** "Rectius, ut opinor, sic interpunximus quam, quod fecit Dindorfius, post τί δ'. Solet enim in his interrogandi formulis, præsertim si qua sit oppositio, res, de qua quid prædicatur, rejici ad pronomen: v. c. apud Platonem Phædon., p. 65, D, τί δὲ δὴ τὰ τοιάδε, ὦ Σιμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν."—**παιδὸς ἀλγεῖν.** Suppl. 58, ὅσσον ἐπαλγῶ μελέα τῶν φθιμένων, οὓς ἔτεκον. *Pfl.*

1261. **μὲν οὖν** *are here,* as often, *corrective* (= *immo; immo vero,* "cum vi augendi et corrigendi." *Stallbaum*): "*nay rather, no, but.*" Gr. 1479.

1265. "Idem vaticinium alibi dederat *Euripides* apud *Plutarchum* de Is. et Osir. p. 379, E, Ἑκάτης ἄγαλμα φωσφόρου κύων ἔσει. Quem ridet Aristophanes apud Eustathium ad Od. 3, p. 1467, 37 = 127, 17, καὶ κύων ἀκράχολος Ἑκάτης ἄγαλμα φωσφόρου γενήσομαι." *Porson.* Cicero, Tusc. iii. 26, "*Hecubam autem putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam.*" Cf. Dio Chrysost. Or. xxxiii. T. ii. p. 29, R. *Pfl.*

1267. On this oracle of Bacchus, cf. Herod. 7, 111; Macrob. Saturn 1, 18 (*Musgr.*).

1269. The **γάρ** indicates the omission of a part of the reply: = "*no, for otherwise,*" &c. Gr.

1270. **ἐκπλῆσαι βίον** = "*ad vitæ finem pervenire.*"—Jn. ἐνθάδε θανοῦσα ἢ ζῶσα. *Pfl.*

1272. **ἤ τί,** inserted parenthetically. See similar insertions at v. 605, and in the note on that line.

1273. Diod. Siculus makes mention of τὸ τῆς Ἑκάβης μνημεῖον on a promontory near Elæus.

1276. A known formula of expressing abhorrence or detestation. On aorist, in sense of present, cf. Gr. 754 (604, *b*), § 403, 1.—**αὐτῷ . . . σοὶ . . . .** In the Cyclops, Silenus, having protested his innocence, adds, ἢ κακῶς οὗτοι κακοὶ Οἱ παῖδες ἀπόλοιν' οὓς μάλιστ' ἐγὼ φιλῶ, to which the Chorus rejoins, αὐτὸς ἔχ'. *Pfl.*

1278. **μήτω** was used in *wishes,* as Soph. El. 403, οὐ δῆτα· μήπω νοῦ τοσόνδ' εἴην κενή. Eur. Heracl. 359, μήπω ταῖς μεγάλαισιν οὕτω καὶ καλλιχόροις Ἀθάναις εἴη. Also οὔπω in Soph. Œd. T.

594, *οὔπω τοσοῦτον ἠπατημένος κυρῶ*. Cf. Lobeck. ad Phryn. p. 458. *Pfl.*

1280. **οὗτος σύ** = "*you*;" or "*you there*," with indignation. Soph. Œd. T. 532, *οὗτος σύ, πῶς δεῦρ' ἦλθες*; *Pfl.*

1285. A well-known punishment in ancient times.

1286. **καὶ λίαν**· *καί intensifies* the force of *λίαν*, "*not only much, but also very much*," = excessively. Hom. Od. 1, 46, *καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ*. *Pfl.*

APPENDIX.

(LIST OF RARER WORDS AND EXPRESSIONS.)

1 κευθμών
6 ὑπεκπέμπειν
8 πλάξ
16 ὅρισμα
20 πτόρθος
29 δίαυλος
39 εὐθύνειν
65 σκίπων
69 αἴρομαι
72 ἀποπέμπομαι
81 χιονώδης
85 ἁλίαστος
113 σχεδία
117 στέλλεσθαι
119 δίχα χωρεῖν
123 *ἀνέχειν
132 λόγους κατατείνειν
134 { κόπις / κοπίς
144 πῶλος
145 ὁρμᾶν
154 νασμός
155 ἁπύω
182 φροίμιον
184 δαρόν
193 ἀμέγαρτος
207 ἀναρπαστός
208 λαιμότομος
214 μετακλαίομαι
221 χῶμα
246 *ἐνθνήσκειν.

(143) ὅσον οὐκ ἤδη. (225) οἶσθ' οὖν ὃ δρᾶσον;

251 κακύνεσθαι
259 ὁρίζειν
268 ὑπερφέρειν
280 παραψυχή
288 παρηγορεῖν
299 τὸ θυμούμενον
319 *ἀξιούμενος
324 τητᾶσθαι
355 ἀπόβλεπτος
363 σαίρειν
369 διεργάζεσθαι
380 *ἐσθλοί
446 λίμνη
461 *ἄγαλμα
471 πήνη
474 κοιμίζειν
499 μετάρσιος
537 ἀκραιφνής
552 *βασιλίς
558 ἐπωμίς
576 *κακά
616 *σχήματα
623 ὀγκοῦσθαι
626 *ἄλλως
662 *εὕδειν
708 ὀνειρόφρων
714 ἀνωνόμαστος
887 ἄρδην
914 μεσονύκτιος
915 ἧμος.

(308) πλέον (μηδὲν) φέρεσθαι. (363) κερκίσιν ἐφεστάναι. (684) νόμος βακχεῖος. (812) ὑπεξάγειν πόδα. (868) πλέον νέμειν.

919 κίδνασθαι
920 ξυστόν
924 ῥυθμίζεσθαι
931 σκοπιά
958 φύρειν
961 προκόπτειν
1028 λέχριος
1029 ὑπέγγυος
1080 πείσματα
1129 μαργῶν
1130 ἴσχ'
1135 *ὕποπτος
1180 συντεμών
1190 σαθρός
1221 ἀποξενοῦσθαι.

(1081) φᾶρος στέλλειν. (1215) καπνῷ σημαίνειν.

THE END.

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